



Imprimatur *hic Liber cui Titulus,*

A Peaceable Moderator.

*Joh. Hall, R. P. D. Episc. Lond.
a sac. Domest. Ex ædibus Lon-
dinenf.*



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Peaceable Moderator:

OR SOME

Plain Considerations to give Satisfaction
to such as stand Disaffected to Our

B O O K O F

COMMON PRAYER

Established by Authority;

Clearing it from the Aspersiō of Popery,
and giving the Reasons of all the things
therein Contained and Prescribed.

Made by *Alan Carr*, an Ancient Minister and
Friend of Peace.

L O N D O N,

Printed by *G. Miller*, for *William Crooke*, at the Three
Bibles on *Fleet-Bridge*. 1665.



The Preface.

IT was the complaint of Doctor Eedes, that Reverend Dean of Worcester long ago, the fatal misery of these latter times hath made nothing good but in Shew, nothing true but in Opinion; when for Justice between Kingdom and Kingdom, the longest Sword hath eaten up the Law of Nations, and for Justice between Subject and Subject under the same Government Laws are lost in the cases of Law: And for the Preserver of all, both Truth and Justice, Religion itself is in a manner lost in the Questions of Religion. Our Fathers (you see) complained that the dayes were bad, we have too much cause to cry out that they are worse, and our fear is that yet we have not seen the worst: That of the Heathen Poet will still be verified; *Ætas parentum pe-jor avis, tulit nos nequiores—mox daturos Progeniem vitio-siorem.* Never were more Questions among us raised about Religion then in these days, yet never less practice of the duties of Religion; We all cry up Religion with our mouths and lips, but deny the power of it in our Actions and in our Lives, so that we may say as that worthy Whi-taker from Linacer did, *Aut hoc non est Evangelium, aut nos non sumus Evangelici*; Either this is not the true Gospel which we do pro-fess, or if it be the Truth, our Actions are not suitable to our Professi-on, nor our Lives answerable to the truth of this Gospel. We have marr'd the very face of Religion, being in Matters of Religion broken into as many Sects, Factions, Shreds, and Pieces almost as be Heads and Persons among us. Every man generally differing in his Opinion one way or other from his Neighbour; we have Conformists, Non-Con-formists, Separatists, Presbyterians, Independents, Anabaptists, Qua-kers, Ranters, Seekers, and what not? Some of all Religions, some of no Religion. And all Scepticks questioning all that ever was before us; not only so, but opposing themselves against all Antiquity, every man framing Religion to himself, which (without Gods mercy) must needs bring Confusion in the end: We are all Self-conceited, highly opi-nionated, and puffed up with the conceit of our own Knowledge, Parts, Gifts and Graces; so that we need Solomons check, *Eccles. 7. 18.* Be not thou just over much, neither make thy self over wise.

The Preface.

Some are of such a cross humour, high-conceited and contentious Spirit, that they raise and foment vain Janglings, Differences, and Disputes about such things as themselves neither know nor understand; whom I may well liken to those two Manlius speak of, who meeting together fell in Discourse, and at last to a hot dispute about their Faith. One said he was of Doctor Martins Religion, the other stood stiff that he was of Doctor Luthers Opinion, not knowing (poor Simpletons) that Martin and Luther were both the names of one man. These divisions in Opinion must needs cause great Distractions in the hearts of well-meaning people, who seeing the differences among us about Religion, and not knowing what to chuse, or to whom to cleave, become very Atheists in their judgments, and resolve to pitch upon no Religion at all. This we may lament; but so much liberty hath been given so long in these distracted times; and people generally grow so high that we have little hope to amend it; yet it lieth upon every one of us to give our helping hand, wherein we can to make up our Breaches, to heal our Rents and Wounds, and to give that information to our people in a mild and gentle way, (Seeing Ignorance is the general ground of all Errors, and that Natura vult Duci non Cogi) whereby they may come to see the Truth; and the true state of things, and so by degrees may be reduced to a better temper, with Gods blessing brought into the Unity of the Church, and may all endeavour to keep the Unity of the Spirit in the Bond of Peace.

Many stumble much at our Book of Common Prayer Established by Authority, and some of them I take to be good Christians, honest, moderate, and well-meaning people; and have found by experience much of their Dis-affection to it, doth lie upon their Mistake through ignorance (not peevish wilfulness) because they do not understand the true Grounds and Reasons of the things therein contained and required, mistaking much the right meaning of them. If this may contribute any thing to their better Satisfaction, I shall account this my Labour to be well bestowed.

Some are against all Forms of Prayer, all Liturgies, as they are prescribed and stinted Forms of Administration.

Others again are not against Forms, but take Exceptions against this our Book of Common-Prayer Established by Authority.

TO begin with those who account all Forms of Prayer to be unlawful, and condemn all. Their Grounds and chief Objections are these.

Object.

That to be tied to a set Form of Prayer is a Stinting of the Spirit of God.

Ans.

To this we shall Answer.

1. We find set Forms of Prayer prescribed by God himself in the Old Testament, and by Christ and our Saviour in the New; and therefore we cannot but judge that they are allowed and approved of God. There were set Forms of Prayer prescribed to the people of God of old and used by them: To the Priests by *Moses* from the mouth of God himself, *Numb. 6. 23.* Another used by *Moses* himself, who had abundance of Spirit, both at the setting forward and resting of the Ark, *Numb. 10. 35, 36.* In case of an uncertain Murther, *Deut. 21. 7, 8.* In paying their third years Tithe, *Deut. 16. 13, 14, 15.* At a publick Feast, *Joel 2. 17.* The 92 Psalm was appointed for the Sabbath, and so used, and the 102. Psalm was the Prayer of the Church. Christ himself in the New Testament gave a Form of Prayer to his Disciples, *Luke 11. 1.* Which the Directory tells us is not only a Patern of Prayer, but it self a most Comprehensive prayer, and recommended there to be used in the Prayers of the Church. And the Christian Church hath been so far

from condemning all Forms as utterly unlawful, that for about twelve hundred years she hath thought it expedient to use them in Publick Divine Worship; besides all this, herein they condemn all the Reformed Churches, which (as they themselves cannot but acknowledge) have their Liturgies. The Churches of *France*, *Genius*, the Lower and Upper *Germany* have still set Forms of Prayer, and *Scotland* had till these distracted times, either Imposed or at least Allowed for the Minister to use in Publick Divine Administrations: And if we look upon Antiquity, the Presbyterians themselves will and do confess in their *Sm. Hymnus*, The occasion that moved the Church to appoint a Publick Form and Liurgy at first, was when the *Arrian* and *Pelagian* Heresies did invade the Church, then because those Hereticks did convey and spread their poysonous Doctrine in their Forms of Prayer and Hymns, the Church thought it convenient to restrain that Liberty, and set an Order that none should vary in their Prayers, but all should use the same Form which was approved of and prescribed. Now be pleased to consider rightly of it, doth not the same reason hold good with us? Have we not too much cause to complain of our *Errours*, *Schisms*, *Heresies* and *Divisions*, and so just cause and reason upon the same grounds to tie all to one Form not upon any Opinion that we conceive a set Form to be of an Absolute necessity, but only expedient to stop *Schisms* and *Errours*, to prevent those Extravagancies, and to preserve Unity and Order?

2. Be pleased without prejudice or any strong over-ruling Affection or Passion, to take into your serious consideration this Argument. If the Ministers conceived Prayer which he doth make as the Mouth of the Congregation (wherein all the Congregation doth or should joyn with him in his suit to God for them, and in their behalf) is no stinting of the Spirit of God to them, nor counted unlawful though it be a form to them; why should a Prayer conceived by others and made and framed according to the Rules of prayer prescribed to the Minister, to use for himself and the Congregation, be a stinting of the Spirit to him or them? That the Ministers conceived prayer is a Form to the people and Congregation assembled, cannot be denied; they

they are tied to it as to a Form, because they may not vary from him in their hearts, but ought in their hearts to joyn every way with him in their Petitions to God; still in their hearts going along with him for Matter, Form, and Manner of expression: The tie in regard of a form is still one and a like, if the people may be thus tied to the conceived prayer of their Minister (which is a form to them) why may not the Minister likewise be tied to a form conceived by others, made according to the rules of prayer, and prescribed to him both to use and follow? If it be no tinting of the Spirit of God in the one, then how can it be in the other? We confess that without the help of the Spirit of God we cannot pray at all; that is, pray aright so as to find acceptance with God: For the Apostle *Paul* telleth us, *2 Cor.* 9. 5. We are not sufficient of our selves to think any thing as of our selves, but our sufficiency is of God; and *Phil.* 2. 13. It is God which worketh in you the Will and the Deed even of his good pleasure: So that it must be the Spirit of God within us must move us to pray and work it within us; moving our hearts to pray; and we know God regardeth not multitude of words, *Mat. 6.* 6. 7. Floquent or Elegant Phrases, or neat expressions; it is the heart God looks upon how that is affected, he regardeth the groan and desires of the heart issuing from true faith, and proceeding from the Spirit of God as he telleth *Moses*, *Exod.* 14. 15. Why dost thou cry unto me? Neither can we think that the Spirit of God excludeth reason and prudence, setting a mans Tongue so agoing, that he cannot rule it, and guide it, or stop it at his pleasure.

Object. 2.

Prayer is a Spiritual work proceeding from the Spirit, and a work of the Spirit therefore needeth not a Form or Book to pray by, or to read it upon a Book. Our Saviour saith, *John 4.* 23, 24. The true worshippers shall worship the Father in Spirit and truth; for the Father requireth even such to worship him: God is a Spirit, and they that worship him must worship him in Spirit and truth. And the Apostle *Paul* telleth us, *Rom.* 8. 26. Likewise the spirit also helpeth our infirmities; for we know not what to pray as we ought, but the spirit itself maketh Intercession for us with groans which cannot be uttered, or

as the Old Translation is, with sighs which cannot be expressed; so that prayer needeth not the help of a Form or Book.

Answer

Those words of our Saviour were spoken to the Woman of Samaria, and are grounded on ver. 20. as an answer to her words, where she speaketh of the difference between the Jews and the Samaritans about the place of Gods worship. The Samaritans tied the place of Gods worship to that Mountain called *Gerizim*. The Jews to Jerusalem; Christ telleth her that the time is now coming under the New Testament, that the worship of God shall be tied to no certain place, neither to that mountain, nor to Jerusalem; but the true worshippers shall worship God in Spirit and Truth. The word (Spirit) is there set against that Commandment which is called carnal, *Heb 7.26*. And (Truth) against the outward Ceremonies of the Law which were only shadows of things to come. The meaning of them then must be this, that under the New Testament Gods worship shall be tied to no certain place; neither shall it consist in any outward corporal or carnal things, sacrifices, purifyings, washings, and the like Ceremonies of the Law; they shall all cease and be ended in Christ: But the true worshippers shall worship him in spirit and truth; that is, in a spiritual manner, not with outward observances, but the inward Devotion of the heart and mind: (The mind is there called the Spirit, it is not meant of the Spirit of God, but of the mind, the spirit of man) with true faith, true love, reverence, obedience, holiness and righteousness. Now this we do acknowledge doth forbid and cut down all carnal worship, if any man think that the outward action of reading a prayer upon a Book or in a book, is the worship of God; but no man can deny but a man may pray by the Spirit of God, with sighs and groans proceeding from Faith, when prayers are uttered after a prescript form, or read upon a Book. And for the words of the Apostle, expositours give us the meaning thus: There is no cause why we should faint under the burthen of our Afflictions, seeing prayers yield us a strong defence, help, and comfort, which cannot be in vain because they proceed from the spirit of God; likewise the spirit helpeth
our

our infirmities, besides the support of faith, hope, and patience (mentioned before) the spirit helpeth to bear up the burthen that we sink not under it; for we know not what to pray as we ought, but the spirit maketh Intercession for us with groans which cannot be uttered: that is, the spirit doth move us and stir us up to prayer, and doth as it were dictate words, groans and sighs within us; helpeth that dulness, ignorance, and blindness in us, teaching us how and what to pray for: And he that searcheth the heart knoweth the meaning of the spirit. What sighs and groans proceed from the spirit, from the motion and breathing of the spirit, because it maketh Intercession for the Saints according to the will of God. It teacheth the Saints to pray according to his will, it worketh in us those wishes and desires, and kindleth in our hearts those earnest, fervent, and ardent affections, sighs, and groans, which please God. This we all acknowledge, that we can do nothing in prayer without the help of the spirit which stirreth up earnest affections, desires and groans in the heart; but this spirit of God doth not exclude reason and prudence or any helps that may be afforded us to forward us in that good duty, but joyneth as it were with them, and followeth them with his assistance.

In the performance of this duty of prayer, three things are especially requisite and needful.

1. To pray with Understanding, to know what we say, and what we pray for.
2. To pray in Faith, to come in the name of Christians to ask those things that are agreeable to Gods will, believing that God both can and will hear us, and help us, and answer our Petitions as far as he shall see and judge fitting for his own glory and our good.
3. To pray in the Spirit, with zeal, fervency, intention of mind and spirit, and with earnestness and true Devotion of the heart.

Now who can say but a man may pray with Understanding, pray in Faith, and pray in the Spirit with true Devotion of heart, and with sighs and groans when the prayer is uttered after a prescript form, or read upon a Book? We grant that, prayer

is a spiritual work proceeding from faith; neither is faith in any but there is some power to utter some matter of prayer in every one that prayeth in faith, and to open his mind and to pour out his desires in some measure: and that no prayer is regarded of God unless it do proceed from faith. But because some are so overwhelmed with ignorance; others so weak in expressions and dull in their conceit; and some so perplexed in mind and disturbed in their thoughts, that they cannot tell how to pray or what to utter of themselves, therefore they need the help of a set form of prayer prescribed by another, or may joyn with another in a form that is read upon a Book. Yet when we pray thus by a Book, we do not fetch the matter from the Book, but from our hearts with sighs and groans, only we are helped by a Book as the Congregation which prayeth with the Minister is helped and stirred up by the Minister for the manner of delivery of their prayers unto God; Christ himself appointed a set form, saying, not when you meditate, but when you pray, say thus, &c. *Luke 11. 1, 2.*

Object: 3.

Read Prayers were devised by Anti-Christ, and maintain Superstition, Idolatry, and an idle Ministry.

Answer.

There were Liturgies in the Church of old before Anti-christ was set up in his Throne; and the prescribed forms delivered in the Scriptures to be used, and which were practised in the Church (as you have seen before recited) shew the thing to be allowed of God. We may farther adde this, that in singing of Psalms we cannot but confess, They did read them upon a Book and did sing them to the Lord, and many of those Psalms are full of Petitions and Prayers, as is evident to all men. These forms were first set up and are still continued for Order and Uniformity, to avoid offences and inconveniencies which then did and still may arise in the Church; neither doth it maintain an idle Ministry. Our Ministers have liberty not only in private, but in publick, both before and after their Sermons to exercise their gift of prayer, and to enlarge themselves upon any emergent occasion or opportunity afforded; as God shall enable

enable them, and they themselves shall judge fit, or any way expedient and needful: Besides, in all the Reformed Churches they have a Liturgy, and yet have able Ministers. Again, if Read prayers and Imposed Liturgies be Idolatry, where shall we find a visible Church? For all Churches that are and have been for many hundred years, have had Liturgies, either Imposed or Allowed; yet not branded with Idolatry, Superstition, or any such reproachful terms.

Obj. *Set Forms and fixed Prayers cannot be as necessity doth require.*

Ans. The prayers of our Church are publick prayers, and Common-Prayer. They are called publick prayers in regard of the time and place, when and where they are used; and Common Prayer in respect of the persons that assemble together, unite, and joyn their hearts and voices together in their prayers and petitions unto God, all joyn together: So that no man can expect that the private necessities of particular persons (unless there be some extraordinary cause) can be there recommended unto God in their publick prayers, and Common-Prayer of the Church. Now no man can deny but some things are necessary to be prayed for at all times, and for all persons; as the confession of our sins and prayer for the forgiveness of them: For the acceptance of our persons and prayers, for our protection from danger, for peace, for grace to live well according to Gods Laws, and the like. Of these there may be a set form prescribed and used in the Church; some things again are not necessary at all times; these are not required but at special times and occasions to be used, as the particular necessities of the time require; as in time of War, for Peace and deliverance from our Enemies, prayers in the time of Deart's Plagues, Pestilence, or any great Mortality; prayers for Rain, for fair-weather, in the time of Need and Thanksgiving accordingly: For these also there may be a set form in the Church, but for that which is extraordinary the Ministers may supply; we do not say that a set form is of absolute necessity either in publick or private prayer. If there were in all a perfection of knowledge and faith, a quickness of conceit, and a full freedom and

power of expression, we should not need the outward help of Form or Book. But in the publick Service of the Church a form is only prescribed and required for convenience, to prevent some miscarriages and extravagancies which otherwise might arise.

Thus we have Answered all the chief Objections which are made against all set forms of prayer, and shewed you the true Grounds and Reasons how they came up at first, and why they are still continued; not for any absolute necessity we put in them, but only for conveniency, to prevent Schisms, stop Errors, preserve Order, Unity, and Uniformity in the Church; and how we hold them lawful and allowed of God. We are now to come to those exceptions which are made more directly and precisely against our Book of Common-Prayer Established and Enjoyed by Authority to be used.

Obj. *The grand, great, and chief exception that is taken against our Liturgy, is that our Book of Common-Prayer is Popery, taken out of the Popish Mass-book.*

Ans. To this we answer in general before we come to examine particulars. Be pleased to take into your consideration this moderate point of Wisdom, that all that the Papists have or make use of, cannot properly be called or accounted Popery, as we call Popery. The old Rule is good here, *Qui bene distinguit, bene docet*; It is the part of a Wise-man to distinguish things, to put a difference between things, and not to confound and put together things that differ: Therefore we should rightly know what Popery is. Popery is properly the Errours, Abuses, Corruptions, Superstitions, Idolatries, and Abominations which are used and maintained by the Pope, Papists, and Church of Rome, either in Doctrine or Worship.

These indeed may properly and truly be called and accounted Popery; if we submit our selves to the Pope of Rome, receive his Laws, his Doctrine, his Worship; if we cleave to his Adherents, to them that worship him and receive his Mark; if we maintain or profess either those false Doctrines, or that Superstitious or Idolatrous worship which is professed among them and maintained by them: Then indeed we may be rightly
said

said to fall into Popery, and to incline unto it; but if we call all those truths which they have, and are kept sound among them in matters of Doctrine; or those things which in matter of Worship are good, and pure, and free from corruption, by the name of Popery, we are very much mistaken. If we must make use of nothing in the Service and Worship of God which they use, nor may have liberty to assume to our selves the right use of those things which they do or have abused (being purged from their corruptions) we must then leave and renounce the Scriptures, both the Old and New Testament, both Baptism and the Supper of the Lord; yea, renounce all the Ordinances of God, pull down our Churches, and abandon all Religion. Now it is known to the world, that the Church of *England* renounceth the usurped power of the Pope of *Rome*, and doth disclaim all his Religion and Laws, all Errors, Heresies, Superstitions, Idolatries, and Abominations of the Church of *Rome*; so that no man can accuse her unjustly of Popery, or brand her with the name of Popery, seeing she hath made a full Separation from the Church of *Rome*. And though she maketh use of some things which they use in the Service and Worship of God, yet they are such things as are lawful in themselves, and fully purged from their Corruptions and Superstitions, and cannot justly be accounted or called Popery. The Church of *Rome* was once a true and sound Church, though we profess no perfection in the world, and not so pure but might be tainted with some Corruption; and was famous for the profession of the true Faith and Doctrine of Christ, *Rom. 1. 8*. Their Faith was spoken of throughout the whole world; and as for her Bishops, they were godly men (most of them being Martyrs) for three hundred years after Christ and more, yet she was never accounted the Catholick or Universal Church, but a Member of the Catholick or Universal Church. But as time doth corrupt all things, so she by degrees fell into corruption; The Church of *England* even in the time of Popery was a Member of the Catholick or Universal Church, and had not the being of a Church of Christ from *Rome*, or by separating her self from *Rome*, but having her eyes opened to see her Errors, and her Spirits quickned and re-

vived, she began to think upon a necessity of Reformation, and so cast off the yoke of Anti-christ and the usurped power of the Pope of *Rome*, with all his Errours, Superstitions, and Abominations, and sought to bring her Children to the right Faith of Christ, and to the true and pure Worship and Service of God. And examining the Liturgy and Book of Common-Prayer then in use, and finding it corrupted and fallen from the ancient purity, she composed a new one of her own; and though perhaps in some things it might not be much disagreeing from the former, yet seeing those things were pure and sound, free from corruption; and after the ancient Form of Liturgies of the Church, she thought good to retain them, and to continue them for her use.

We do acknowledge our Liturgy and Book of Common-Prayer to be the work of man, and as by man it was first composed, so by man it may be at any time altered or put down; and there is no work of man so perfect, though never so absolute and compleat, but may have some Errour in it, or be tainted with some Corruption. But that it is Popish, Superstitious, Idolatrous, or Anti-christian, as some (who had more Zeal then Knowledge) have been bold to defame it, savoureth of too much Ignorance, Pride Rashness, and Presumption. This we altogether deny; and the very Ordinance of Lords and Commons which did put down this Book of Common-Prayer (as you may see in the Preface to the Directory) did not accuse it of any such matter as Superstition, or Idolatry; no, nor so much as of Errour, but speaketh reverently of the first Composers of it, and modestly and discreetly of the Book it self; onely they alledge this, that they found by experience that it proved an offence to many at home and abroad, disquieted many mens Consciences, of Ministers and others; was too much heightened by the Prelates, made as it were an Idol by many ignorant people, was a means to hearten Papists, and to nourish an idle Ministry; therefore did agree and resolve to put it down, and to set up the Directory in its room. Though it be granted, that some things in this our Book do agree with theirs (not so much perhaps as some imagine and give out) yet if we do acknowledge

knowledge that *Rome* was once a true and sound Church, we cannot but suppose her Doctrine and Worship (Then) to be sound and pure, although since it hath been corrupted, if then upon our Reformation (for we did not make a new Church, but only reformed the Errours of the old) our prudent Reformers did take such things as were good and pure after the ancient Form of the Liturgies of the Church, which they had corrupted with Errours (being purged and refined) for their use, what just cause have we to complain? The abuse of a thing doth not abolish or take away the Right use of it: that were (as the Heathen said) to take the Sun out of Heaven, that hath been worshipped and abused. There is no Creature made by God, or thing used and made by man, but hath been some way wronged or abused. They were Wise-men and godly men who did at first make and compose this Book of Common-Prayer, some of the chiefeft of them being Martyrs and burned in Queen *Marys* days for the Profession of our Protestant Religion, and maintaining of this Book; Arch-Bishop *Cranmer*, Bishop *Ridley*, *Lutwyche*, and others; so that whatsoever they did in composing and setting of this Book, is to be presumed to be done upon good grounds, and with great wisdom and discretion; If we consider of their times and the necessities which lay upon them, the chief Grounds and Reasons may be conjectured to be these.

1. They might make use of some of the old which was ancient, good, and sound, and purged from their corruptions, that their Adversaries might see that they did not make a Reformation of the Liturgy from any Love to Novelty, or out of any fond Affection of singularity; but that they did it only in a strong zeal to the glory of God and love to the truth, and therefore did and would joyn with them wherein they could. And that all the world might take notice that they dissented from them in nothing, but in that wherein they themselves were now fallen from the ancient Purity, and dissented from the truth.

2. They found that the people were then generally Popishly affected, unwilling to leave their old Religion and their old Service; therefore to prevent Tumults, and stop Insurrections, they

they might come as near the old Form as they could. Alterations of Religions (besides the change of Princes) do cause many times great troubles in States and Kingdoms; and our own Chronicles will tell you if you examine them, that the alteration of Religion with other occurrences at this time caused great Commotions and Insurrections in divers places of this our Kingdom; the Land was much imbroyled at that time with Forraign wars without the Realm abroad, as well as Commotions and Insurrections at home within the Realm. They were forced to send an Army into *Scotland*, where they met the *Scots* at a place called *Muscheborough* near *Edenborough*, when the Victory (by Gods blessing) fell to the English, who slew of the *Scots* thirteen or fourteen thousand (as some compute) and not above an hundred English slain. The place is called *Muschelborough* Field to this day. Then the *French* perceiving the great Divisions among us, fell upon the Isles of *Guernsey* and *Jersey*, but were repulled by our Ships with the loss of a thousand men, and great spoil of their Ships and Gallies, and so forced to return with shame; these were without the Realm. Then within our Land some Commotions were began in the parts about *Oxford* and *Buckingham*, but they were soon appeased by the Lord *Gray*; There was a great Rebellion in *Norfolk* and the parts thereabout, called *Ketts* Rebellion; there were up to the number of 4000. wherein the Lord *Sheffeld* was slain at *Norwich*. There was another Rebellion in *Yorkshire*, where were up about 3000. Rebels; the chif stirrers of it were *Ombler* and *Dale*: There were troubles in other parts, but the greatest of all was the Rebellion of the *Devonshire* and *Cornish-men*; there were gathered together to the number of 10000. Rebels who grew very strong and high: they twice burnt the Gates of the City of *Exeter*, but still had the repulse with loss: They sent up their Articles to the King and Council what they did desire. The substance of all was, that their old Religion might be restored and old Service. The six Articles of King *Henry* the eight set up, called the bloody Articles, by some the whip with six strings or coards. The King sent his answer to them, which is yet extant in the Monuments of our Church, and tells them there-

therein rather in policy (as some think) then otherwise to content them, to stop their Rage and stay their furious attempts, saying, the Service in the English Tongue perchance seemeth to you a new Service, whereas it is none other but the old. The self same words in English, which were in Latine, saving a few things taken out, so fond that it had been a shame to have heard them in English; if it were good in Latine it is good in English; it is meant for your good, to let you understand what is said for you, to the intent you may further it with your own Devotion. Against this Seditious Company was sent Sir *John Russel* Knight, Lord Privy Seal, as Lieutenant General of the Kings Army, who through the gracious assistance of Gods help, though in number not equally furnished to the other, gave them the repulse in the Battel; who notwithstanding being obstinately bent, encountered with him the second time, having recovered themselves after the first Battel, but then were all clean overthrowen: They did what they could to quiet the people and stay Commotions as here you see. Now whereas some ground much upon this Letter of King *Edward*, and so conclude that our Common-prayer Book is nothing else but the Mass-book translated into English, you must know it is accounted a point of policy in Kings and States, sometimes to speak and to pretend fair (when the thing is otherwise) to quiet unruly people, and to content a Raging multitude. For if it were their Mass-book, what needed Archbishop *Cranmer* proffer Queen *Mary* in his Declaration, Sept. 5. 1553. To defend it against all Papists? Next, what needed Queen *Mary* be so violent to put it down with all speed and set up her own Mass-book? Lastly, why do the Papists themselves condemn it for Heresie, and burn our Martyrs for maintaining it?

3. They saw that the people were at that time very blind and ignorant, they could say their *Pater-Noster*, *Creed*, and *Ave Maria* in Latine (which they called their prayers) but understood not one word of what they said: And all the Common prayers of the Church were in Latine, so that the ordinary people could understand nothing of what was said. Therefore the Lords prayer in English was so often to be repeated upon the performance

mance of several offices, that the people might learn it in English and understand it; yea, at first upon the Reformation, the Minister was commanded every Holy-day when there was no Sermon, immediately after the reading of the Gospel to go up into the Pulpit, and there to read distinctly the Lords Prayer, the Creed, and the ten Commandments in English, and to perswade the people to learn them, and to labour to understand them; and not only to learn them themselves, but to teach them to their Children and Servants, and to bring them to the understanding of them. They appointed the people also to say the Answers with the Clerk, to encourage them and draw them on to joyn with the Minister in those prayers of the Church, that they might know that those prayers were not the prayers of the Minister alone, but they were Common-prayers, their prayers, the prayers of the whole Congregation; the Minister was but their mouth to utter them as their Servant, they were all to second him and joyn with him with their Voices and Mouths, or at least with their hearts, following and sealing them with the true Devotion of their hearts, and saying (*Amen*) to all. Then again they appointed several Gestures for them to keep them from slumbring and slugging, thereby to quicken their attention, raise their Devotion, and by degrees to bring them to the understanding of that which was said, that they might not offer a blind sacrifice to God, but might do all with Knowledge and Devotion.

These things they thought fit and necessary, and we conceive no understanding man can count them unlawful, or can justly except against them.

Obj. But it may be said these things might be good and necessary at that time, but now we have more light to discover Errours, and many take offence at the Book: Therefore to give satisfaction, it were good that it were put down.

Ans. To this it may be answered, We cannot discover Errours where there be none; though some may, and many times do judge some things to be Errours wherein they erre themselves, they being none. But

1. Whereas many people stand much upon this saying, That
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we have more Light then our fore-Fathers had ; we desire to know what Light it is, either it must be a natural Light or a spiritual Light, and that either Inspired or Revealed ; either it must be meant of the Light of knowledge, or of the Light of grace : or it must be meant of a general Light, which is common to all men, or of a particular Light which is imparted in a more special way to some peculiar persons, either by Inspiration or Revelation ; we know of no other kind of Light. Now we confess if we look upon the generality of our people of these times (though some be blind and ignorant enough) we have generally more Light of knowledge then our fore-Fathers had, because we have more plenty of the means of knowledge ; we have the Scriptures open in our own Tongue to be read by every one that either can or will read, which before were kept from the common people ; we have Divine Service read also in our English Tongue, which before was all in Latine : Then we have constant Preaching, Teaching, Catechising, to bring the people to knowledge, so that we have more Brain-knowledge for Discourse then our fore-Fathers had. But then look again upon the generality of our people in their Carriage, Conversation, Lives and Actions ; we cannot but see that we have less Saving knowledge, less Light of grace in our hearts then our fore-Fathers had. Then again, though the general sort of men of our dayes have more Light of knowledge then our fore-Fathers had, as having more means of Instruction to gain it, though less Light of grace in their hearts : Yet look upon particular men (not to mention the times of the Primitive Church, when they had those extraordinary gifts of the Spirit ; what particular men can we name, either of these our times or of late times, who had more Light of knowledge ; that is, more Learning, or more Light of grace ; that is, more Holiness, and Graciousness in their Lives, then either those ancient Fathers who were since those Miraculous Gifts ceased, *Ambrose, Hierome, Augustine*, and others ; or then those who were the Reformers of this our Protestant Religion, and Martyrs, the Compilers, the Composers, and Defenders and maintainers of this Book ? Search the Acts and Monuments of our Church, take a full view of their

Examinations, Disputations, and especially their Godly and Divine Letters, you cannot but see how full they were of Light, of Light of the Spirit, of knowledge, of zeal, of grace, of holiness, and all spiritual Gifts. You shall there find how roundly and resolutely Mr. *Philpot* replied upon Doctor *Morgan*, Thou art not able to answer the Spirit of God which speaketh in me for the defence of his true Religion; I am able by the might thereof to drive thee round about this Gallery before me. We have little cause (if we compare with them) to brag of our Light, as if we had more Light of knowledge, or more Light of grace than they had, but may remember the old Proverb, Young Folks and Children think their Fathers to be Fools, but their Fathers know them to be Fools; As for those who are Enthusiasts, pretending to immediate Revelations, and depending wholly upon the Light and Guidance of the Spirit, neglecting and despising the means which God hath appointed us; we cannot but account them either meer Fancies, or the Delusions of the Devil.

2. Whereas it is pretended that many take offence at this Book; We know there is *Scandalum Datum* and *Scandalum Acceptum*, an Offence given and an Offence taken: Many take an offence where no just cause, where no just occasion of offence is given. The Jews, Scribes, and Pharisees often took offence at our Saviour Christ (as we find in the Gospel) at his Words, at his Works, at his Doctrine, at his Miracles; yea, at his Life and Conversation, that he was a Glutton, a Wine-bibber, a friend to Publicans and Sinners; yet no just cause of offence was given by him. Some are so nice and curious, so fantastick, and self-conceited in these days, that they take offence at every thing; yea, at nothing, things of no Concernment, as the Bull is offended with a Red colour; the fault is not in the things, but in themselves. But for those things which were excepted against as offensive in the Book of Common-prayer, being most of them Words, Phrases of Speeches, wrong Translations, or somewhat hard expressions: They are all or most of them (especially such as gave any seeming ground of just exception) are Altered, Corrected, or Expung'd in this our new Book of Common-prayer

prayer to give satisfaction. But to put down this Book and set up a new Form, they did not think fit; and considerable Reasons may be given for it.

1. If they should put down this Book, when as no man can alledge that there is any thing in it Repugnant or contrary to the Word of God, nor any necessity requiring it; it must needs be accounted a great disparagement to the Wisdom and Judgment of our first prudent Reformers of this our Protestant Religion, who were counted Learned, Godly, and Wise-men; took a great deal of pains and care to compose it, and settled it (as they thought) with a great deal of Wisdom and Discretion; yea, gave their Lives to the Fire to maintain it. We have great cause not only to Honour them, but to preserve their Credit and Esteem, because a part of the Credit of our Protestant Religion dependeth upon their Credit; ye know what odious and Reproachful terms some brand our Religion with, and therein blast the Credit of our Reformers also. The Lords and Commons who did put down this Book of Common prayer, yet were so tender of the Honour of our first Reformers, that in their Preface to the Directory (which is to be seen by all) they profess to the World that they did it not from any love to Novelty or intention to discourage our first Reformers; whom we acknowledge (say they) as excellent instruments raised by God to be in the purging and building of his House; and desire to be had of his and our Posterity in everlasting remembrance with thankfulness and Honour. Now what tribute of thankfulness and Honour shall we give them, if (no just cause requiring it) we slight, despise, and reject this their Work which they Composed with so much pains, industry, care, wisdom, and discretion went through so many difficulties and dangers to compass it; yea, gave up their Lives to the Fire to Defend it?

2. The putting down of this Book would also call in question the Wisdom and Gravity of all our Parliaments, which have been these hundred years which have not only passed it over and consented to it, but Established it; and again and again Confirmed it by Law. Our Parliament is the great Represent-

tative of our Land and Kingdom, made up of the most Learned, most Wise, most Godly, and choicest men of the Realm: And if this Book were so Erroneous, Superstitious, or Idolatrous as some defame it, surely we cannot conceive but some of them would have seen and observed those Errours, and moved to have had it some way changed or altered in so many years: seeing they are as much concerned in it as any, and their duty doth much lie upon it to see our Religion pure; the putting down then of it now upon such an account could not but be a great blemish to them.

3. This would also prejudice and wrong not only the Learning and Wisdom, but the Integrity, Sincerity, and Conscientiousness of all our Godly and Grave Divines, who have lived and been in *England* since the first Reformation of this our Protestant Religion; who have not only submitted to it, but have subscribed to it as lawful and not contrary to the Word of God. Were all blind, and have led the blind all this time, and could not see such gross Errours as are now pretended to be in it? we cannot conceive so hardly or uncharitably of them, but suppose they were as Learned, Wise, Religious, and Conscientious as our selves: But if we now make a change of it upon that account, either of Errour, Superstition, or Idolatry; we must needs acknowledge and confess some great defect in them; either that they failed in knowledge, or in Conscience, or in both, and so condemn them all.

4. Let it be granted that this Book should be put down, then one of these two must needs follow; then either there must be no Form of Common-prayer set up and prescribed, or a new Form devised.

1. If there should be no Form set up, but every man left at Liberty and have Liberty of Conscience (as we call it) to do what is good in his own eyes; we have seen too much of the fruits of that already: There is no man so blind but can see it is that Liberty of Conscience which hath been long given and taken among us, which hath brought all these Errours, Schisms, Sects, Factions, Heresies, and Divisions among us, which without Gods mercy must needs end in Confusion. Forms of prayer

prayer, of Common-prayer, were first set up and are still continued, especially to this end; to stop Errours, to stop Schisms, prevent Factions, preserve Order, and to keep Unity and Uniformity in the Church.

2. If a new Form should be devised to satisfy the Niceness, Curiosity, or Scrupulousness of some (who are never long content with one thing, but still running upon change) What Form could possibly be invented to content all, especially in these times wherein we are all broken and shattered into as many Sects, Factions, Shreds and Pieces, almost as be Persons? Nothing can possibly be framed to satisfy all, and it is probable that whatsoever should be devised would be as little or less satisfactory then this.

Now upon these Grounds and Reasons (as we may Conjecture) and many other which might be alledged, it hath been judged most expedient to continue this our Book of Common-prayer (being somewhat altered in those things which were excepted against) and to Confirm it, because of the Fickleness of our nature, who are never long content with any set course in any thing, or in any condition of Life; but still greedy and desirous of Novelty and Change, though many times the change prove for the worse.

The truth is, all men, yea Wise-men and Good men have their Affections, and the misery is, that men are many time more swayed with their affections then ruled by judgment, or overruled (as they ought to be) with perfect reason which should regulate the judgment. Some meerly out of humour and prejudice, who never did examine this Book of Common-prayer thoroughly with understanding and judgment; nay, perhaps did never so much as vouchsafe to read it over, unless it were in a Curfory way; but if they saw it, threw it away with indignation, counting it an abominable thing, yet clamour against it as Popish, Superstitious, Idolatrous, and Anti-christian: Surely Doctor Rowland Taylor Minister of *Hadley* in *Suffolk*, who in the times of Queen *Mary* was there burned at *Hadley*, February 9, 1555. dying a glorious Martyr for the Testimony of the Gospel, was no Papist nor Superstitious Id. later. ¶ You may read

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in the Book of Martyrs how stoutly he defended our Religion to the face of *Stephen Gardener* then Bishop of *Winchester*, and Lord Chancellour, and told them plainly that he was a Revolver, that he had forsaken the truth, denyed our Saviour Christ and his Word, and done contrary to his Oath and Writing which he gave and made in the time of *Henry* the 8th and *Edward* the 6th. and there maintained (as *Mr. Fox* Recordeth) Marriage of Priests, and the Communion against the Mass, and the Papiests Propitiatory Sacrifice for Quick and Dead; denying Transubstantiation, &c. And at last when he was delivered over to be carryed to the Kings Bench, he fell down upon his knees, and lifting up both his hands, prayed, and said, *Good Lord I thank thee*; and from the Tyranny of the Bishop of *Rome* and all his detestable Errours, Idolatries, and Abominations, *Good Lord deliver us, &c.* By these words you may see he was neither Papist nor Idolater. Yet this man and Martyr, who was Doctor both of the Civil and Canon Laws, a right perfect Divine (as *Mr. Fox* stileth him) who was so Learned, Godly, and Religious, stood so stoutly and strongly against Popery, and dyed so constantly for our Religion, did not take this Book of Common-prayer then usually called (the Service-book) to be Popish, Superstitious, Idolatrous, or Anti-christian; for (as *Mr. Fox* tells us) he had it constantly by him, and made use of it during all the time of his Imprisonment; And the Night after he was degraded, and so put over to the Secular Power, his Wife and his Son *Thomas*, and *John Hull* his Servant, came and were by the Keepers of the Kings prison suffered to Sup with him. And at their coming in before Supper they all kneeled down and said the Letany, which by some is now reputed the worst and most Abominable part of all the Book of Common-prayer; besides this, *Mr. Fox* there reporteth that when this Doctor *Kowland Taylor* was to be carryed away to *Hudley* to be burnt, and took his leave of his Wife and Son, he gave to his Wife this Book of Church Service (then so called) set out by King *Edward*; this Book of Common-prayer (which he alwayes used in his Imprisonment) as the last token and best token of his love unto her. Here you see the judgment of this glorious Martyr; who was the true Servant of
 God,

God; stood for our Religion to the Death in those fiery times of Queen *Mary*, Sealing it with his blood, how much he prized this and highly esteemed it. To this I might adde the Authority and Judgment of Arch-bishop *Cranmer*, *Laymer*, and *Ridley*, with many more who were the makers of this Book, and content to give their Lives to the Fire to defend it and our Religion: They could not see, neither judge any thing in it to be Popish, Superstitious, Idolatrous, or Anti-christian; we should not therefore accuse it wrongfully, or defame it wilfully without cause; Are we wiser then all they, or more Conscientious then they? If we had but modesty and the grace of humility in us, we could not but suspect our own Judgment, and think we are deceived, unless we would be of the mind of *Abelardus*; singular and cross to all, and say as he did and was wont to say; *Omnes alii sic, ego non sic*; All men are of this mind and judgment, but I am of another; howsoever we should not reproach it or speak thus Contemptuously of it. *Si accusasse sufficiat*, as the saying was of old; if it be enough to Accuse, Traduce, and Defame without Proof, Ground, or Reason, Innocence it self cannot go free.

Some passages in it perhaps may seem strange to such as are ignorant or have a prejudice against it, by reason of some Rash, High, and Self-conceited Spirits (who had more Zeal then Knowledge) who were among us in these late distracted times, inveighing openly against this Book and against all Antiquity, never understanding the Grounds of things, nor dreaming of such a miraculous change as hath come upon us, untill they come to know the true Reasons of them.

1. The Book it self in general, it cannot but make a man of Understanding to admire the boldness of some Raw, Young, Self-conceited Zealots, who should cry up this Book of Common-prayer for Popery, and condemn it so confidently as Popish, when as

1. The Papists themselves will not own it nor acknowledge it; nay, they detest it, abhor it, and condemn it as Heretical, and account and call us Hereticks for maintaining it and for using it. Though Queen *Mary* was helped to the Crown especially

cially by the aid and assistance of the *Suffolk* men, who were al-
ways forward for the promoting of the Gospel, and for our
Protestant Religion, and promised them faithfully that She
would not alter the Religion then Established, being this our
Protestant Religion; yet as soon as She got possession of the
Crown, She not only neglected her promise made, but punished
one Mr. *Dobbe* living about *Windham* side, strangely, for putting
her in mind of her promise, setting him three times in the Pil-
lory to be a gazing stock to all men for the Terror of others,
and made it her chief work, care, and study, with her Adherents
to put down with all possible speed that might be, this our Book
of Common-prayer, and set up their old Latine Service. She
came to the Crown but in *July*, and in the next Moneth, *August*
27. The Service began in Latine in *Pauls Church* at *London*:
There was a rumor spread abroad of Arch-bishop *Craumer*, that
he had Recanted and Revolted from his Religion, caused the
Masse to be said at *Canterbury*, and had himself said Masse before
the Queen, &c. To purge himself, and to shew to the world that
all was untrue and meer scandal; and that there was no such
matter, but that he was constant in the truth, he sent out a Decla-
ration in Print, dated *Sep. 5.* the next Moneth, wherein he cleared
himself from all such false Aspersions, and added withall, that if
it would please the Queen, he with *Peter Martyr* (who was then
come from *Oxford* to *London*) and five or six more whom he
would choose, would in open disputation maintain the Book of
Common prayer, with the Ceremonies and Rites there prescrib-
ed, and the Doctrine of our Church set forth in the time of
Edward 6. by the Scriptures and Fathers, against all persons
whomsoever. But while he was in expectation to have this
Disputation obtained, he with other Bishops were laid fast in
the Tower, and *Peter Martyr* suffered to depart the Realm,
who went to *Argentine*. And in the next Moneth, *Octob. 5.*
began a Parliament, wherein this our Book of Common-
prayer was put down, and the old Latine Service set up through-
out the Land. Now with what face can any man say that this
Book of Common-prayer is Popery, when as the Papists them-
selves will not own it; nay, detest and abhor it, yea proclaim
for

for Heresie this Book of Common-prayer, bent all their strength and endeavours with all possible speed to suppress it; yea, condemn us, count us and call us all Hereticks for using, defending, and maintaining it?

2. Again, if they had so much Learning and Understanding as to understand the Monuments of our Church, they might be informed that this Book of Common-prayer was at first Composed and made by Mr. *Cranmer* Arch-bishop of *Canterbury*, *Ridley* Bishop of *London*, *Latimer* Bishop of *Worster*, and divers others, Wise, Learned, and Godly men in the time of *Edward* the Sixth upon the first Reformation of our Religion, Bishop *Ridley* was the first that read this Book, of Common-prayer in *Pax's* Church at *London*, preached in the Forenoon in the Quire, and in the Afternoon at *Pauls* Cross, to commend this Book unto the people, and to perswade them to accept it and embrace it. These men the makers of this Book were at that time the only Opposers of Popery, which had long been fostered and continued in this Land, and was then in the height. These were the men who were the greatest and chiefest Opposers of Popery, stood for our Protestant Religion against the Pope and all his Adherents, against all the Papists and Popish Bishops; yea, stood strongly to the Death, Sealing it with their blood, being burnt immediately after in *Queen Mary's* days for the profession of it; which if they had not done, in all probability our Protestant Religion had been much weakned, if not wholly suppressed and utterly extinguished: But God was pleased to shew his strength in their weakness, and to give them that constancy whereby many were Confirmed in the truth, and Converted to the truth. The beheading of Martyrs (as *Justine Martyr* speaketh) is like the cutting of Vines, the more they be cut, the more they prosper and fructifie; so it was with the burning of Martyrs. *Sanguis Martyrum, Semen Ecclesiae*, was the old saying. The blood of the Martyrs is the Seed of the Church; for by the blood of the Martyrs the Church is not destroyed but watered and refreshed. It is a very Memorable thing which Mr. *Fox* reporteth in the Book of Martyrs, that when Bishop *Latimer* and *Ridley* were brought to the stake to be burnt for our Religion,

gion, Mr. *Laiymer* spoke these words to Bishop *Ridley*: Be of good Comfort Mr. *Ridley* and play the man, we shall this day by Gods grace Light such a Candle in *England* as I trust shall never be put out again. This Candle by Gods mercy hath burnt hitherto, and by his blessing (if our sins do not hinder) may continue and never be put out again. Mr. *Bagshaw* who made a strong Speech in the beginning of our late Long-Parliament against our Bishops, to bring them all into a Premunire for their late Canons then made, and exceeding and going beyond their Commission according to Law, giveth this honourable testimony of the Martyrs who first stood for our Religion in the Commendation of *Pembroke Hall in Cambridge*, that *William Sawtree* was *Martyrum Primus*, *Ridley Martyrum Doctissimus*, and *Bradford Martyrum Piusimus*; yet all these stout Champions for the truth, who were the very Pillars to bear up our Religion, must be cryed up by these young men for Papists, and this Book of Common-prayer (their Work) for Popery: This cannot but shew a great deal of Pride and Ignorance. Had these men been well bred at the Schools of the Prophets, brought up at the University their full time, and tarried at *Jericho* till their Beards were grown, they would have had more Humility, Modesty, Wisdom, and Discretion.

2. For the several particulars of this Book, which are either by the Ignorant, Curious, and prying wits of our Age, or by the prejudiced Affections of men excepted against, it were endles to examine all, some being meer Punctilio's and Trifles, not worth an answer; The substance of all besides *Te Deum, Benedicte, Gloria Patri*. The three Creeds, the Apostles Creed, the Nicene Creed, and the Athanasian Creed, and the prayers there set are all Canonical Scripture, which cannot be excepted against, neither can any alledge and prove any thing in it to be Repugnant and contrary to the word of God; only they stand upon these or such like scruples.

The chief exceptions which are made against this our Book of Common-prayer are these.

1. Against many Words, Phrases of Speech, wrong Translations, and hard expressions in it,

2. Against

2. Against the set and Select Chapters called Lessons, and the Epistles and Gospels appointed.
3. Against the Responds and Answers of the Clerk.
4. Against the Shortness and Multitude of our Prayers.
5. Against the several Gestures prescribed, the standing up at the Creed, the bowing at the Name of our Lord Jesus, kneeling at the Lords Supper.
6. Against the Idolizing of this Book, and clogging it with Popish Ceremonies, which are against our Christian Liberty.

In all these we shall endeavour to give satisfaction to reasonable and moderate men, by shewing the true Grounds and Reasons of them all in order.

Obj. There be many unsuiting Words, Phrases of Speech, Corrupt Versions, wrong Translations, and hard Expressions in this Book of Common-prayer.

Ans. We do acknowledge many passages in it have been excepted against; yet of small Concernment, if they had been favourably and charitably construed. Exception hath been taken at the first Sentence, At what time soever a sinner doth repent, &c. as there is no health in us in the Confession of sins, at *Te Deum*, *Benedicite*, the praying part of the Letany by the Clerk and people, at words in the Communion, with Angels and Archangels, after the Communion in the prayers which for our unworthiness we dare not, and for our blindness cannot ask, vouchsafe to give us for the worthiness of thy Son, Jesus Christ our Lord, at the words in Baptism that Infants may receive Remission of sins by spiritual Regeneration, at words in the Rubrick after Confirmation before the Catechism, that Children baptized are undoubtedly saved, though they had not Confirmation, at the curses in the Commination; then at many passages in the reading Psalms which are according to the old Translation, *Psa.* 28. 9. *Psa.* 37. 38. *Psa.* 38. 8. *Psa.* 68. 6. *Psa.* 105. 28. *Psa.* 107. 40. *Psa.* 125. 3. Then at the Epistles and Gospels being after the old Translation; at some words in *John* 2. being the Gospel for the second Sunday after the *Epiphany*, at words in *Gal.* 4. The Epistle on the fourth Sunday in *Lent*, in *Phil.* 2. the Epistle

on Palm Sunday, and in *Eph. 3.* the Epistle on the 16th. Sunday after *Trinity*. But the greatest exception of all was at the words of Burial, We commit his body to the ground, Earth to Earth, Ashes to Ashes, Dust to Dust, in sure and certain hope of Resurrection to eternal life. These words indeed (at the first sight or sound of them) To be spoken of all indifferently, without any distinction, though their Lives had been never so bad and loose, might seem somewhat strange and harsh to many an honest and well-meaning man, who did not understand them aright, or know the Grounds or Reasons of them.

1. If you mark the words well, it is not said in sure and certain hope of his or her Resurrection to eternal Life, as in particular Reverence to the party deceased; but the words are spoken in general In sure and certain hope of Resurrection to eternal life; that is, of (a) Resurrection to eternal life, or as it is now Corrected and set down in the Book, in sure and certain hope of (the) Resurrection to eternal Life: To shew that we Christians do believe that there is a Resurrection to eternal life, and that we bury our dead in a strong hope and faith, that we and all true believers shall rise again to eternal life. In doubtful Speeches charity should take the best construction and fairest interpretation, and not pervert the meaning of the words.

2. If they will not be perswaded, but that it was meant by the Church, as they take it and will apply it in reference to the party deceased; yet this at most is but the charity of our Church, and you know what the Apostle Saint *Paul* speaketh of charity, *1 Cor. 13. 5.* Charity thinketh no evil, believeth all things, hopeth all things, covereth a multitude of faults; we have no warrant in Scripture (as far as I find) to judge, censure, or condemn any man (especially for his final end) though he lived never so loosely, he might have grace (for ought we know) to repent before his death; but rather command to the contrary, *Luke 6. 37.* Judge not, and you shall not be judged; condemn not, and ye shall not be condemned. Again, *Rom. 14. 4.* *Wh art thou that condemnest another mans Servant?* He standeth or fall^o eth (saith the Apostle) to his own Master. And this charity i^s

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grounded upon more Reason then every one understandeth: if we consider the constitution of the Government of our Church, the strictness of Discipline that was set up and executed, and the temper and condition of the people of those times, you will find both Reason and Equity in it. The Government set up was strict, if any of the Congregation were known, or upon common fame noted to be Drunkards, or any way Swearers, Fornicators, unclean Persons, or any way prophane; they were to be presented to the Court by the Church-Wardens of the Parish upon their Oath (which was usually done twice a year constantly if not oftner) they were summoned and conveyed to the Court, and upon Proof or Evidence of the Fact censured and put to open penance for the terrour of others: If the party Delinquent did submit, repent, and promise amendment, upon his penance all was remitted; he was received in as a Brother, and reconciled to the Church; but if he continued obstinate and wilful in his course, was excommunicated and cast out of the Church, and so stood till he did repent: And being excommunicate, if he died so, he was not thus to be buried, but was by the Law and by the Church debarred of the priviledge called by the ancients by the name of (Christian Burial) so that if a man were such a notorious Offender and Excommunicate by the censure of the Church, as few such were in those days (people were not so loose by far as now, and again they feared much the curse of the Church, the danger of Excommunication) he was excluded from this priviledge by the Law, and might not be thus buried by the Minister. Now if we look upon other forms of Government, the Presbyterians and Independents also will acknowledge that no private man, nor sole and single person, nor the Minister himself should have power to judge, censure, or condemn any man, or as much as to disown him as a Brother for any fault till he be censured and condemned by the Church; this were too tyrannical: Then let any man judge (if he look upon our Discipline being now fully again revived, if it be fully executed as it should be) whether charity be here altogether mistaken, or what just ground there is given of exception against those words. But all these we will pass over and

and not mention them any farther, because all of them or the most of them (such as gave any just seeming cause or occasion of offence) are amended, altered, or expunged, and put out in this our book of Common-prayer to give satisfaction

Obj. *There should be no set and prescribed Chapters to be read called Lessons, nor select Epistles and Gospels, but we should read the Scriptures all along, for they alledge,* Luke 16. 29. Act. 13. 15. Act. 15. 21. Colof. 4. 16. 2 Tim. 3. 16.

Ans^r. Surely we conceive that no reasonable man can think that this doth any way abridge our Christian Liberty, but that herein we may submit to the wisdom of our Governours, who have thought fit thus to appoint it, partly for Order that Uniformity might be kept, and partly for Edification, because all parts of the Scripture are not alike Edifying and Profitable to the people.

1. For the Chapters called Lessons, the Latine word for Chapters is (*Capita*) from the word (*Caput*) in the singular number, signifying a Head, an Article, a Clause, the summe and principal point, a Chapter. Now you must know that the division of the Bible into several Sections hath much differed; it was a long time parted into Titles; for Saint *Matthew* 355. for Saint *Mark* 335. for Saint *Luke* 343. for Saint *John* 332. &c. Some are of opinion that the present distinction of Chapters now generally used, was by *Lanfrank* Arch-bishop of *Canterbury* Anno Dom. 1060. because we do not meet with it sooner, and *Rabbi Kimchi* and other Learned Jews from that time use the same partition of Chapters in the old Testament; yet *John Bale* affirmeth, that *Stephen Langton* Arch-bishop of *Canterbury* divided the Bible into Chapters about Anno Dom. 1224. But to bring the Chapters into Verses was the work of *Robert Stephens*, Anno Dom. 1550. as his Son *Henry Stephens* testifieth in his Epistle before the Greek Concordance; so that the word Chapter signifieth the summe, chief part or portion of the Scripture which is to be read at one time: And for the word Lesson, it is taken from the Latine word (*Lectio*) which signifieth a Reading, a Lecture, a Lesson, or Choice summe gathered together, both shewing that these Chapters are Select portions of Scripture most

most fit for Edification, and appointed to be read for the instruction of the people.

2. For the Epistles and Gospels which are most excepted against, be but pleased seriously to consider of these things.

1. They are all parts and portions of Canonical Scripture, and in that regard they cannot any way be disallowed.

2. That they are so ordered, that the Epistles for the most part hold forth the Doctrine of Manners for the regulating of our Lives, and the Gospels the Doctrine of Faith unto the people, for the perfecting of our knowledge, and settling of our Judgment and Consciences by way of belief in the great Mysteries of our Salvation, being select portions most fit for Edification.

3. They are *De Tempore*, applyed to the time, putting us in mind either of some duty God requireth of us, or of some special blessing which we have received from God at that time of the year; for which we are called upon and stirred up to thankfulness at that time.

4. This course hath been anciently used and long observed in the Church; *Walfridus Strabo* the Abbot doth ascribe it to the first Successors of the Apostles. Indeed we find in the Primitive times that they had their (*Lectures*) their Readers, who read the Scripture to the people in their publick Assemblies when they met together, but whether they read these, is uncertain.

Some suppose St. *Hierome* did Collect them, and *Damasus* brought them into the Church; but *Hierome* himself in his *Apologético adversus Vigilantium*, maketh mention of these Portions of the Gospel used in the Greek Church long before his time; others say it was *Alcuinus* the Master of *Charles* the Great, and some *Paulus Diaconus*; but the beginning is altogether uncertain; but this the most affirm, that this course hath been used in the Church twelve hundred years and upwards: And the Reformed Churches in *Germany* use them still, and retain them to this day.

As for the Places and Texts of Scripture alledged against this course,

course, they conclude nothing, neither are they of any value; we deny not but as it is: *Luke* 16. 29. *Moses* and the Prophets are to be read, are to be heard, and as *Act*. 13. 15. and *Act*. 15. 21. they are to be read upon the Sabbath days. But there you see they are but Lectures, Parts, and Portions of them, not whole Books at one time; and no man can say but that we do ordinarily and usually read them to them people. As for that *Coloss.* 4. 16. we do not find that he doth command that that Epistle should be read all at one time, though we acknowledge it is not so long but it might be conveniently read all at one time, especially when it came first unto them, but only to be read of them, and in the Churches of the *Laodiceans*; And for that of *2 Tim.* 3. 16. we confess, that the whole Scripture is given by Inspiration of God, and is profitable to teach, to convince, to correct, and to instruct in righteousness. But withall no man can deny but one part of the Scripture may be far more Edifying, far more profitable for the people then another. Then what are all these Texts to the purpose? we find in the ancient Records, that the Jews in Gods ancient Church had their several Sections, Parts, and Portions of Scripture (which they called *Paraschieth*) distinct parcels set out to be read on the Sabbath days, which St. *Luke* calleth Lectures, *Act*. 13. 15. After the Lecture of the Law and the Prophets &c. shewing that a part was read out of the Law, and a part out of the Prophets. And in the Primitive times we do not find that they were tied either to read or to expound upon one Book wholly, and go through it all along in order; but took parts and portions of Scripture, such as they accounted most useful and profitable for the people, most Edifying, and also most proper for the time; which they did not only read but expound and preach upon, especially these select Epistles and Gospels, as may plainly appear to any man by the many and several Postills which are extant upon them.

Object. *The Responds and Answers of the Clerk are not fitting, none should speak in the Church but the Minister.*

Ans. We acknowledge as the Minister is the Mouth of God unto the people by Preaching, so he is the Mouth of

of the people again to God by prayer. But then

1. You must remember to conceive of the Minister as the servant of the Church and helper of the Congregation in prayer; he is not there as a private man praying only for himself, and pouring out his own necessities; but as a publick person presenting to God the Petitions of the people, their prayers. And surely we must needs think and judge, though the bodies of the people be there present, yet if their hearts (if not their lips) do not joyn with him, those prayers which he maketh and there poureth out (being their prayers and in their behalf) cannot be said to be the prayers of the people, or any way effectual for them, or acceptable to God from them (but rather accounted by God a delusion in them) seeing he is but their Mouth; their Speaker, to deliver and present their Petitions to God, to utter them for the people and in their behalf. It is a great mistake in people to think that in the Common-prayers of the Church the Minister can do all their duty to God for them without them; They must consider they come not to the Church (the House of prayer) to hear the Minister pray, but to pray themselves, and to joyn their hearts (if not their voices) with the Minister in the Common-prayers of the Church.

2 You must also take notice that this is Common-prayer wherein all should joyn and unite their hearts together (if not their voices) in their joynt and common Supplications unto God, that they may the better prevail with God; the whole Congregation should agree and joyn with the Minister in them, as the Apostle sheweth in 1 Cor. 14. 16. where speaking of him that prayed in the Church with a strange tongue, not understanding of the people, he saith, *How shall he that occupieth the room of the unlearned say (Amen) at thy giving of thanks, seeing he knoweth not what thou sayest?* whereby it appeareth that at that time it was the custom of the Church. Though one (the Minister) utter'd the prayers, yet all the Congregation agreed to them, witnessing and giving their consent unto them by answering (*Amen*) following and sealing them up with the Devotion of their hearts; as prayers are the Ejaculations and lifting up of our hearts to God, so styled *Hos. 14. 4.* The calves

of our lips, they are those sweet odours, *Rev.* 5. 8. those rich presents, *Act.* 10. 4. which being carried up to heaven do best testify our dutiful affection, and are the most undoubted means to purchase any favour at the hand of God. You know what *St. James* saith, *James*, 16. *The prayer of the righteous availeth much with God if it be fervent*; the word is (*Singularis*) in the singular number, the prayer of one righteous man is strong and forcible with God, *Josiah* by his prayer made the Sun to stand still in the Firmament, *Josh.* 10. *Hezekiah* made the Sun to go back ten degrees in the Dial of *Abaz*, *Es.* 38. 8. *Elijah* by his prayer did shut up heaven, *1 King.* 17. 1. and open heaven, *1 King.* 18. 45. yea, fetcht fire thrice from heaven. *Peter* by prayer raised *Tabitha*, *Act.* 9. *Paul*, *Eunychus*, *Act.* 20. Yea it stayeth the very hand of God, when he is ready to smite; God himself speaketh to *Moses*, *Exod.* 32. 10. *Let not alone that my wrath may wax hot against them*, *Moses* stood in the gap to turn away Gods anger from them, and by his prayer stayed his hand; *Quis re Ligavit Domino Deus? Ligatum habent Sancti Deum, ut non puniat nisi permiserint ipsi, ut non puniat nisi dimissus ipse*, saith *Bernard*. The Saints of God do bind God, that he cannot punish except they give way. If the prayer of one righteous man be so powerful with God, the prayers of many righteous can not but prevail more; we have a special promise, *Math.* 18. 20. *Where two or three are gathered together in my name, I am there in the midst among them*, saith our Saviour: *Multi mirum cum Congregantur homines sunt magni, & multorum preces impossibile est contemni*, saith *Ambrose*; many Littles make a great body, and such forces do as it were besiege God and make him yield: God cannot but hear the prayers of many; they are like the roaring Sea, or like a Thunder-clap in the ears of God. Not to trouble you with our own Chronicles how the men of *St. Edmund* *Bury* prayed against that cruel Tyrant *Swamus*, and the Lord heard them and smote *Swamus* that he died roaring and yelling, and they were delivered. There is a memorable story in our ancient Monuments, how in the host of *M. Aurelius* a Company of Christian Souldiers by prayer obtained Rain when all the host was like to perish for want of water; they also obtained Thunder-bolts

to be thrown from heaven in the faces of their enemies, and thence were called *Legis Fulminas*: We have divers examples in the Scriptures, I shall name but one, you read *Act. 12. 1.* that *Herod* stretched out his hand to vex certain of the Church, he killed *James* the Brother of *John* with the Sword, proceeded farther and took *Peter* and put him in prison, intending after the Passover to bring him out unto the people (for ought we know) for execution; it is there said, *ver. 5.* earnest prayer was made of the Church for *Peter*, God could not but hear the prayers of his Church, of his servants assembled and united together in prayer and did hear them. For the night before *Peter* was to be brought forth, he sent his Angel into the prison, raised *Peter* being asleep, bound with two chains and lying between two Souldiers, caused his chains to fall off, opened unto him the prison doors, went before him, led him out into the City, and to delivered him out of the hand of *Herod* and from the expectation of the people. Thus you see the power of Common-prayer, how much it prevaieth with God when the true servants of God joyn bands and unite themselves together in prayer, beseeching God for any special blessing; remember well what is written, *Act. 4. 24.* when *Peter* and *John* being threatned by the Priests and Elders, and commanded to teach no more in the name of Jesus, came to their fellows and shewed them what had been done unto them, it is recorded when they heard it, they lift up their voices with one accord, and said, *O Lord thou art the God, &c.* And that God was well pleased with the lifting up of their voices together with their hearts in prayer, may appear by *ver. 31.* and when as they prayed, the place was shaken where they were assembled together, and they were all filled with the Holy Ghost, and they spake the word of God boldly. What are our words and voices but the Expressions and Interpretations of our hearts? then why may not our people joyn their voices as well as their hearts (especially at some times) with the Minister, to stir up themselves; and express their Devotion, and to shew that they own the prayers of the Minister, and do joyn with him in the Common-prayers of the Church?

3. Consider the Reasons why the Clerk is sometimes to say after the Minister, as in the confession of Sins, the Lords prayer, &c. and why at other times to answer the Minister. We may think that Wise men and Godly men would ordain nothing in the Church without good Reasons and Ground for it.

1. For the Clerk, you must know he is only appointed to answer as the Guide and Leader of the people and Congregation, to draw them on and to encourage them to follow him; for what he says, all should say with him in the confession of sins, the Lords prayer, in the Letany, repeating of the ten Commandments or elsewhere; yea all, Minister, Clerk, and Congregation should joyn with their hearts (and may sometimes with their voices) in all the prayers of the Church, for Deliverance, for Mercy, for Grace, for Peace, &c. what is uttered by one, should be seconded with the Mouths, or at least with the hearts of all the Congregation, especially in saying (Amen) to all, because all ought to joyn in the Common-prayers of the Church.

2. For the people, why they should joyn their hearts always with the Minister in the Common-prayers of the Church, and may, at some set times, their voices, these Reasons may be rendred.

1. To stir them up to attention, to shake off their sluggishness, to keep them from slumbring, and to bring them to the knowledge of the several parts of Divine Service; you cannot but take notice that our common and ordinary people are not only ignorant, but very dull and lumpish in the performance of Divine Service: They do it without Reverence or Fear, need often stirring up and quickning. Many of them think it is enough if they come to Church and be there with their bodies, wheresoever their hearts be; therefore some as soon as they are settled in their seats, hold down their heads and fall asleep; others gaze about, and some are slugging and slumbring, little minding the Service of God, so that they need quickning and stirring up. Now if they would joyn and say with the Clerk (as they ought) it would be a means to put life into them, to shake off drowsiness, to raise up their attention and Devotion, to mind them of the business they are about, and to bring them

to some measure of Knowledge and Understanding.

2. To make them know that the prayers there uttered by the Minister are their prayers, made in their name, for them and in their behalf, that they should own them, go along in their hearts (if not always in their voices) with their Minister, and saying (Amen) to all, that it may appear that they understand what they do, and not only give their consent, but do joyn along with him in the Common-prayers of the Church; so that no man can justly take offence at the Clerks answering, but such as understand not the true grounds and reasons of it.

Obj. Our prayers are too many and too short; some count them (if not call them) Shreds and Pieces of prayer.

Ans^r. We cannot think that God is delighted with the multitude of words; you know *Solomons* counsel, *Eccles. 5. 1. Be not rash with thy mouth, and let not thy heart be hasty to utter a thing before God, for God is in the heaven, and thou upon earth; therefore let thy words be few;* and what our Saviour saith, *Mat. 6. 7. When you pray, use no vain repetitions as the Heathen, for they think to be heard for their much babling;* yet we do not disallow of long prayers, so that the heart do not flag, but be kept bent unto them, and the fervency of the Spirit go along with them. It is not as some imagine (saith an ancient Father) that long praying is that fault of much speaking in prayer, which our Saviour doth there reprove, for then he would not himself have continued whole nights in prayer, as you read *Luke 6. 12. that he spent the whole night in prayer to God;* but that we should use no vain superfluity of words as the heathens do, no vain Tautologies, for they imagine that their much speaking will cause them to be heard; whereas in truth the thing which God looketh upon, is how well our hearts are affected in prayer, and not how copious our tongues are, how well we are affected in the true devotion of our hearts when we come to present our Supplications before him, and not how long we talk. Our Saviour Christ denounceth a woe against the Scribes and Pharisees, *Mat. 23. 14. Woe unto you Scribes and Pharisees, Hypocrites, for you devour widows houses under colour of long prayers;* noting their sin of Hypocrisie in that they devoured Widows goods, and under a shew of god-

godliness, not as if he did find fault with long prayers, so they be free from Hypocrisie and from vain ostentation, and attended with the true Devotion of the heart; yet short prayers may be as effectual also to prevail with God for a blessing, when they are poured out of a contrite and broken heart, proceeding from faith, and followed with the fervency of the spirit. Look upon the Parable of the Pharisee and Publican mentioned by our Saviour, *Luke 18. 10.* Two men went up to the Temple to pray, the one a Pharisee, the other a Publican; the Pharisee maketh a long prayer justifying himself, laying open and censuring the faults and sins of others, and condemning the poor Publican. *O God, I thank thee that I am not as other men, Extortioners, Unjust, Adulterers, or as this Publican; I fast twice in the week; I give tithes of all that ever I possess.* Here you see how he doth enlarge and commend himself, but the Publican stood a far off, and would not lift so much as his eyes up to Heaven, as being ashamed of his sins, confounded in himself, and afraid of Gods judgments; but smote his breast to shew the true contrition of his heart; his prayer is short, only this, *O God, be merciful to me a sinner;* yet this man went home to his house justified (saith our Saviour) rather then the other; God accepted of the short prayer of the humble Publican proceeding from faith, and rejected the long prayer of the proud Pharisee. The sacrifices of God (saith *David, Psal. 51. 17.*) are a contrite spirit, *A broken and a contrite heart O God thou wilt not despise. Hoc negotium plerumq; plus gemitibus quam Sermonibus agitur, plus Fletu quam afflatu,* saith *Bernard;* God regardeth the Groans, Sighs, and Tears of an humble soul more then words. We read that when *Monica* the Mother of *St. Augustine* (a good Religious Woman) did often complain, weep, and devoutly pray to God for her Son *Augustine* (being then a wild and unruly youth) that the Lord would be pleased to convert him and make him a new man, *St. Ambrose* comforted her, saying, It is impossible that a Son of so many tears should perish; so may we say, it is impossible that the prayers, groans, and tears of an humble soul and contrite heart should be in vain. Mark the prayer of *Hannah, 1 Sam. 1. 13.* when she prayed in Gods House for a Son,

the Text saith, she spake in her heart, her lips did only move, her voice was not heard; so that *Eli* the Priest took her to be drunk, but she answered, *ver. 15. 16. Nay my Lord, but I am a woman troubled in spirit, I have drunk neither wine nor strong drink, but have poured out my soul before God; for of the abundance of my complaint and of my grief have I spoken hitherto.* God heard in Heaven the very groans and desire of her heart, and gave her a Son according to her desire. The Form of prayer commanded by God for the Priests to bless the people, *Numb. 6. 23* the prayer of *Moses* at the setting forward and resting of the Ark, *Numb. 10. 35.* the prayer prescribed in case of an uncertain murder, *Deut. 21 7, 8.* in paying their third years tithe, *Deut. 26. 13, 14, 15.* the very Form of prayer which Christ himself gave to his Disciples, *Luke 11. 1.* to be a pattern to them and us, all are very short, pithy, substantial, and comprehensive; long prayer is a dulling of the edge of our spirit, and of the earnestness and fervency of the heart which is required in prayer. Now our prayers are Common-prayer, fitted for the capacity of our plain, common, and ordinary peope, whose hearts cannot be long bent fully to one thing, but are apt to stray; therefore our prayers are short, to keep up the Attention of the heart and spirit, and many because they consist of many several Petitions and Requests. If we look upon Antiquity, *St. Augustine Ep. 121.* tells us, that the Brethren in *Egypt* are reported to have many prayers, but every one of them very short, as if they were darts thrown out with a kind of sudain quickness, least the vigilant and erect attention of the mind which in prayer is very necessary, should be wasted and dulled, if their prayers were few and long. And *Luther* saith, that prayer is *Christianorum Bombarda*, the Christians Gun-shot; as then a Bullet out of a Gun, so prayers out of our mouth can go no farther then the spirit doth carry them: Therefore it is humble and fervent Devotion, the strong bent of the heart, mind, and spirit that doth pierce the gates of Heaven and pleaseth God, as you may see by *Hannah. 1 Sam. 1. 13.* and the short Ejaculations of an earnest and devout soul are a loud cry in the ears of God, as you may perceive by Gods words to *Moses, Exod. 14. 15. Why dost thou cry unto me?*

so that if our prayers be short and many, as consisting of many several Petitions, as long as our hearts and the fervency of the Spirit are joynd with them, there is no doubt but they may and shall find acceptance with God.

Obj. That the several Gestures prescribed in the Service of God, the standing up at the Creed, the bowing at the name Jesus, and kneeling at the receiving of the Lords Supper, are Offensive to many.

Ans. There is an old saying, *Felix qui potuit rerum cognoscere causas*; if moderate and wise men were so happy as to know the true grounds and reasons of these things, they would not so soon take offence, nor be offended at all; we all acknowledge the Gesture and Posture of the Body in the Service of God to be counted among things indifferent, as a thing indifferent in it self, neither necessary nor sinful; Morally neither Good nor Evil, neither Commanded nor Forbidden in Scripture. God regardeth not so much the outward Gesture or Posture of the Body, as the inward frame of the Soul and true Devotion of the heart; yet it is the Apostles charge, *1 Cor. 14. 40. That all things in the Church should be done decently and in order.* Indeed Order is the Beauty of Nature, the Perfection of all things, Government the preserver of Order, Laws the Soul of Government, and Execution the life of all; without which no Society, State, or Kingdom, nor the Life of Man or Service of God can well subsist. Now if in time of Divine Service, and in the performance of one and the same Office, and at the same time one will stand, another kneel, and another sit; what order shall there be in the Church, or what decency? And who shall settle this decency and order in the Church but the Governours of the Church? Then if we owe obedience to our Governours according to Gods command, *Rom. 13 1.* we should submit to their judgment in those things which we count indifferent; and though in themselves considered they be indifferent; yet (all circumstances being considered) when they are commanded by our lawful Governours, and in a lawful way and for a lawful end, only for order and decency, they are not indifferent to us, but we are tied to obedience, to submit to their judgment and lawful commands. And as for the several Gestures

tures which are required and enjoined by our Governours in their several places to be observed in the performance of the Service and Worship of God, though we know not, nor understand presently the grounds of them; yet we may have so much charity as to think and conceive they do not require ~~nor~~ injoyne these things altogether without reason.

Take a view & examine all particulars, the several gestures injoynd & commanded by our Church. The chief of all are these.

1. Kneeling in the time of prayer.
2. Standing up at the rehearsal of the Apostles Creed.
3. Bowing at the Name of the Lord Jesus.
4. Kneeling at the receiving of the Sacrament of the Lords Supper.

1. Kneeling in time of prayer the Scripture doth hold out unto; especially these three several Gestures in the time of prayer.

1. Prostrating and casting down our selves upon our faces in our prayers to God; for this we have the example of our Saviour Christ. *Matthew 26. 39.* it is said there of our Saviour Christ a little before he was apprehended, *That he went a little farther and fell on his face and prayed, &c.* and *Mark 14. 35.* it is said *He went forward a little, and fell down upon the ground and prayed.* And thus we read of the Primitive Christians in former times; the warning sound was no sooner heard but the Churches were presently filled, the pavement covered with bodies prostrate and wash'd with tears of devout joy; *Ad Domus florum Dominicus currimus, Corpora humi sternimus, mixtis cum Fleu Gaudiis supplicamus,* saith *Salvianus.*

2. Standing, some suppose that the Israelites did many times stand and pray; this Christ our Saviour seemeth to intimate, *Mark 11. 25.* saying, *When ye shall stand and pray, forgive;* and we read of the Pharisee and Publican when they came both up to the Temple to pray, *Luke 18.* it is said of the Pharisee, *ver. 11. The Pharisee stood and prayed thus with himself;* and of the Publican, *ver. 13. But the Publican standing afar off, &c.* and Christ speaketh of the Pharisees, *Matthew 6. 5. And when thou prayest be not as the Hypocrites, for they love to stand and pray in the Synagogues and corners of the streets.*

3 Kneeling; that was always the most usual Gesture; thus we find everywhere in Scripture; it is said of *Salomon*, 1 *Keg.* 8. 54. when he had ended his prayer and supplication to the Lord for the Temple, that he arose from kneeling upon his knees; it is recorded of *Daniel*, *Dan.* 6. 10. that he usually kneeled three times a day upon his knees and prayed & praised his God; and of *St. Paul* and the Church with him, *Act.* 21. 6. *When he departed from them, they kneeled down upon the shoar and prayed.*

Now the usual Gesture among us in time of prayer is either standing or kneeling; we do not altogether disallow of standing in prayer, but we may stand as a servant before his Master, or as a subject before his Prince; we may kneel upon our knees, *St. Stephen* (as we may suppose) used both these Gestures; praying for himself, we may conjecture he prayed standing. *Act.* 7. 59. it is said they stoned *Stephen* who called upon God and said, *Lord Jesus receive my spirit*; but *v.* 60. when he prayed for his enemies the Text saith, *And he kneeled down and prayed with a loud voice, Lord lay not this sin to their charge.* But kneeling we account and judge the fittest posture to shew our true humility and our reverence to God. This no man questioneth.

2. Standing up at the rehearsal of the Apostles Creed, and making our Christian confession; this many stick at. The reasons why this posture is enjoined and required, may be these upon conjecture.

1. To stir up the dulness and sluggishness of people, and to keep them from slumbring and sleeping, and to stir up their attention to consider of the several parts of the Service of God. Common people are very dull and lumpish, and many times very drowsie in the performance of the Service of God, and having sat long in hearing the Psalms read unto them, and the Chapters read, are many times overtaken with slumbring and drowsiness; and this standing up then at the rehearsal of the Creed may be a good means to cause them to shake off their drowsiness, to keep them from slumbring, and to quicken their attention to the Service they are about. If there were nothing else, this might (in some mens judgments) be a sufficient ground for this injunction as long as the Gesture is indifferent in it self.

2. This

2. This standing up at the Creed (the Confession of our Christian Faith) may be required to teach blind and ignorant people, and to inform them that the Creed is no prayer. There be too many ignorant people (notwithstanding the great Light we have, and the plentiful means of instruction by continual Preaching, Teaching, and Catechising) here among us, yet still take this Creed to be a prayer (which formerly by most was accounted among their prayers, and so used by them as a prayer) Now because ordinarily in our prayers we do kneel as is fitting and we are required, This very posture of standing up at the rehearsal of this Creed, may convince them fully that it is no prayer, but a publick Confession and Profession of our Christian Faith.

3. The chief reason at all why we stand up at the rehearsal of this the Apostles Creed, is to shew our Christian resolution, to maintain and defend this our Christian Doctrine. For this Creed is a short abridgment and Epitome of all the Apostles Doctrine which they received from Christ our Saviour, and delivered to us in the New Testament. The rule of our Faith, the Touch-stone of Truth, the very Pith and Substance of our Christian Religion, the very Badge and Cognisance of a Christian, whereby he is not only known from Pagans, but distinguished from Hereticks: Therefore we are enjoined not only to stand up at the rehearsal of it, but to joyn our selves also in rehearsing it, to testify to the world our readiness and constancy to maintain this our Religion and Profession (being the true Catholick Faith whereof this is a full abridgment) that we are willing to stand to it to the death, and to live and die in the Profession of it.

3. Bowing at the Name of the Lord Jesus, this indeed is also required; that as all persons should reverently kneel upon their knees when the general Confession and other prayers were made, stand up at the saying of the Creed and Belief: so when in the time of Divine Service the Lord Jesus should be mentioned, due and lowly reverence should be done by all persons present, testifying by these outward Ceremonies and Gestures, their inward humility, Christian Resolution, and due acknowledgement that the Lord Jesus Christ, the true and eternal Son

of God is the only Saviour of the world, in whom alone all the Mercies, Graces, and Promises of God to mankind for this life, and the life to come are fully & wholly comprised according to that of S. Peter, *Act. 4. 12. Neither is there Salvation in any other; for among men there is given none other Name under heaven whereby we must be saved*: Though all do not agree that this bowing is either commanded in those words of the Apostle, *Phil. 2. 10. That at the Name of Jesus every knee shall bow, of things in heaven, things in earth, and things under the earth*. Nor that it can be by any strong and undeniable Argument drawn from them, because they conceive that the Apostle doth not mean or intend those words of the outward knees of the Body, seeing Angels and Devils have no bodily knees: But his meaning is, that all Creature in Heaven and Earth, and under the Earth shall acknowledge him to be their Lord; shall honour, worship him, obey him, and give him the Glory that is due unto him: yet we cannot think that any reasonable understanding man can judge it altogether unlawful, either to uncover the head or bow the body at the naming of the Lord Jesus, to shew the reverence that is due unto him, so that the inward intention of the Mind and Devotion of the Heart be joyned, and go along with the outward Gesture of the Body; but the fear is, that God may complain in this of many, as he did of the Jews, *Ex. 29. 13. They come near me with their lips, and honour me with their mouths; but their hearts are far from me*. So many honour the Name of the Lord Jesus formally in a complemental outward way of Cap and Kneeling, who regard him not in their hearts, nor make any Conscience to live up unto him in their lives; yet again, we must consider that this is our fault, the fault of men and their corruption, not the fault of the Ceremony. And we may also conceive that it was the Wisdom of the Church, when it saw how dead, dull, and lumpish, nay stupid common people are in Divine Service, to appoint this Ceremony to stir up people, shake off their sluggishness, raise up their Devotion, and quicken their attention to the hearing of the Word of God Read or Preached, least they should be overcome of drowsiness, and so if rightly used, it might be a good means to

to help us to amend that fault; and to quicken our attention.

But you will say why should we give more honour to the Son then to the Father? to the Name of the Lord Jesus then to the God, who is the Father?

To this we may answer, he that honoureth the Son, honoureth the Father; we do not thereby deny any honour that is due unto the Father, or rob God the Father of his honour; but we do honour God the Father in his Son, acknowledging the great love and wonderful mercies of God the Father unto Mankind sealed up in the Lord Jesus his Son for the Redemption of the world, according to that of our Saviour, *John* 5. 23. all men should honour the Son as they honour the Father; *He that honoureth not the Son, the same honoureth not the Father which hath sent him*; so that thereby we do not deprive God the Father of the honour due unto him, but rather add to his honour including in the Lord Jesus all the mercies and graces of God the Father which are conveyed unto us by his Son, and sealed up unto us in the Lord Jesus his Son. But you will say, We desire to know some Reason for it, why we should give more honour to the Name of the Lord Jesus then to the Name of God the Father.

These Grounds and Reasons may not unfitly be given.

1. There is no Nation in the world but doth acknowledge God; *Nulla Natio tam barbara, Nulla Gens tam Efferata, cui non infideat hac Opinio Deum esse*, could Tully an heathen man say that there is no Nation in the world so barbarous, but doth acknowledge God and worship God or somewhat instead of God. But we know there be a great many Nations in the world, Jews, Turks, Pagans, and all Infidels, that do not acknowledge the Lord Jesus to be the Son of God and the Saviour of the world: Therefore to convince and convert them, and to make out our profession to the world, we Christians may give somewhat the more reverence to the Name of the Lord Jesus.

2. The work of our Redemption which was wrought by the Lord Jesus, may in some respect be accounted a greater work of power and mercy then the work of Creation. In the creat-
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ing of other creatures God spake the word, and it was done; but when he came to make man the most noble creature, we find that he entred into a consultation, *Gen. 1. 26. Let us make man after our own Image*; yet we do not read that God bestowed much pains or labour about his making; it is said, *Gen. 2. 7. The Lord God also made the man of the dust of the ground, and breathed in his face the breath of life, and the man was a living soul.* But for the great work of our Redemption wrought by the Lord Jesus, that was a work of greater difficulty; we may say of that as the Poet speaks, *Multa: uli fecitq; Jesus, sudavit & alsit*; he did not only abase himself for us men and for our salvation in coming down from heaven, but being God became man, suffered all the miseries belonging to mankind, Poverty, Ignomy, Stripes, and Bufferings; yea, bore all our sins, sweat drops of blood, besides that cruel, cursed, and shameful death of the Cross which he did suffer and undergo for our Redemption, in so much that an ancient Father saith, *Majus erat opus rescire quam facere*; it was a greater work to Redeem us then at first to create us. For in our Creation God made man, but in our Redemption God himself became man, was made man: In this regard then you see we have cause to give then somewhat the more reverence to the Name of the Lord Jesus.

3. The work of our Redemption is a more beneficial work to us then the work of our Creation. It is true, that at the first God made man a glorious creature after his own image in righteousness and true holiness, indued him with many excellencies, and gave him power over all creatures, but yet made him mutable and so mortal, subject to death, if he broke the Covenant. And man by his disobedience did break the Covenant with God, so plunged himself and his Posterity into all kind of eternal miseries, had not the Lord Jesus come to save us and redeem us. Then in this regard also seeing the Lord Jesus did indure those bitter torments to redeem us and to save us from the curse and wrath of God, and all those miseries wherein by the fall of *Adam* we were plunged, and were brought into such an estate of misery, as without the mercy and merites of the Lord Jesus in working our Redemption, it had been happy for

us never to have been born, never to have been made; we have cause for ever to reverence the Name of our Lord Jesus.

4. The word (Jesus) signifieth a Saviour; it is Christs proper name, the name of his nature, a name above every name, a name given him by the Angel before he was born. *Nominatus priusquam natus*, he had his name before his Birth; yea a full and significant name, expressing all his goodness to us, as you find, *Math. 20. 21.* where the Angel tells *Joseph*, *Thou shalt call his name Jesus*, and giveth the reason, *For he shall save his people from their sins.* A name so sweet that it containeth in it all the treasures of comfort; it is *Mel in Ore*, *Melos in aure*, *Jubilus in corde*, as *Bernard* speaketh, as sweet as honey to the mouth, melody to the ear, and joy unto the heart; in delight whereof *St. Paul* useth it (as *Genebrard* observeth) five hundred times in his Epistles; and *Mr. Fox* writeth of that zealous and Learned Martyr *Johannes Molinus*, that he never spake of the name of Jesus but instantly tears dropt from his eyes. Seeing then it is a name above every name, and that name alone whereby we must be saved as *St. Peter* speaketh, *Act. 4. 12.* *Neither is there salvation in any other; for among men there is given no other name whereby we can be saved.* How can we then deny this honour and reverence to this name? to bend not only the knees of our bodies, but the knees of our hearts; yea all the powers and faculties of Soul and Body at the reverent and religious Name of the Lord Jesus?

5. Kneeling at the receiving of the Lords Supper; this hath been an ancient custom in our Church, neither can I conceive how any moderate-minded man can judge it any way unlawful or unfitting at that time to humble our selves to the very dust, and to kneel upon our knees at such a time when we come to acknowledge our unworthiness, to confess our sins and bewail them with hearty sorrow, whereby we have offended God; to beg pardon of him and reconcilment by the merits of the Lord Jesus, to gain again the favour and mercy of God held out unto us by his golden Scepter in the merits and mediation of his Son and our Saviour Jesus Christ at the receiving of this blessed

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Sacrament, the remembrance whereof we do there celebrate and receive those blessed mysteries. To confirm our faith and to give us an assurance of the performance of all the promises of mercy made unto us in the Lord Jesus our alone Saviour; we cannot but judge him unworthy of pardon, who having offended his Prince and justly deserved punishment, shall be so high or unthankful that he refuseth to receive his pardon upon his knees.

There have indeed formerly been differences raised in the Church about this gesture; yet those who were against kneeling could never agree what gesture to have. Some would have it to be taken standing, some would have this Sacrament to be taken sitting, some again leaning with their body: these be poor Punctilio's to stand upon, for a wise man to make difference in the Church, a Schism and a Rent upon so small an occasion. The most men who are moderate, count the gesture and posture of our bodies at and in the receiving of this holy Sacrament to be a thing merely indifferent, so we come with true faith and repentance and our hearts be every way rightly affected with reverence to this Service, as we ought to be prepared, whether we sit, stand, lean, or kneel; but it must needs be acknowledged that kneeling is the most reverent and most humble posture of them all; and humility is a great ornament in a Christian. But the most in these late times of liberty have pleaded for and used (sitting) at the receiving of this holy Sacrament, pretending that it is a Communion whereby we have a fellowship with our Saviour Christ, & a fellowship among our selves. And that it cometh nearest to that gesture which was used by our Saviour Christ himself at the first institution of it, we cannot deny but it is a Communion whereby we have a fellowship with Christ our Saviour, and a fellowship among our selves; but we cannot think that it is such a fellowship as to sit (as we say) Cheek by Jole with Christ at his Table, to keep no distance, and that he expecteth no honour or reverence at our hands. And for the gesture of our Saviour at the first institution of it, we grant that the Evangelist St. *Matth* speaking of it (as our English Translation in our Bible is) saith *Matth. 26. 20.*

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When *Even* was come, he sate down with the Twelve: But the Greek word there for it, which in the original, is ἀνέκλιτο μετὰ τοῖς δώδεκα, which Tremellius translateth, *Discumbibat*; Beza *discubuit*; the word there you see is ἀνέκλιτο from ἀνακλίνω, the proper English whereof is, *He lay down*; the same word is used again by St. Mark, Mark 14. 18. καὶ ἀνακλιθῶν αὐτοῖς the English is still, *And as they sate at table and did eat, &c.* Quumq; discubissent, saith Beza; Quumq; discumberent, saith Tremellius, the proper English being, *And they lying down, or when they lay down.* But St. Luke maketh use of another word, for speaking how by Christs command his Disciples had prepared the Pascheover, he saith Luke 22. 14. καὶ ὅτε ἤγγισεν ὁ ὥρᾳ ἀνέκειτο, καὶ οἱ δώδεκα *And when the hour was come, he sate down, and the Twelve Apostles with him.* The Greek word there is ἀνέκειτο from ἀνακίττω, which Tremellius interpreteth by the word *Accubuit*; Beza *Recebit*; the English for it being properly, *He fell down, lay down, or lay all along.* All these words sound as if our Saviour did rather lean or lie down upon a bed at the eating of the Pascheover and institution of this Sacrament of the Lords Supper: This will better appear if we search what was the ancient posture of their bodies at their Meals, and their fashion of eating Meat in those times; by all likelihood it appeareth that the gesture of our Saviour at the Table was such as the Romans used, and at that time (as it seemeth) was in use among the Jews which (as our ancient records tell us) was thus. Their Table was placed in the midst, round about the Table were certain Beds, sometimes two, sometimes three, sometime more, according to the number of their Guests; upon these Beds they lay down in manner as followeth; each Bed contained three persons, sometimes four, seldom or never more; if one lay upon the Bed, then he rested the upper part of his body on his left Elbow, the lower part lying at length upon the Bed; but if many lay upon the Bed, then the uppermost did lie at the Beds head, laying his feet behind, behind the seconds back; in like manner the third or fourth did lie, each resting his head in the others bottom; accordingly we find it expressed by the Evangelist, John 13. 23. *That John the beloved Disciple of Christ leaned at*

Supper on Jesus bosom, and *John 21. 20.* it is said of that Disciple whom Jesus loved, *That he leaned on his breast at Supper.* Their Tables were perfectly round, whence their manner of sitting was termed (*Mesibah*) a sitting round; and their phrase of inviting their Guests to sit down was, *Sit round.* This was in use (as it seemeth) in *Ezekiel's* time, as may appear by that Speech of God by his Prophet to *Samaria* and *Jerusalem* under the names of *Aholab* and *Abolibah*, *Ezek. 23. 41. Thou satest upon a stately Bed and a Table prepared before it;* so that if we may believe either the Original tongue, or our Ancient records, our Saviour Christ did rather lean or lie down upon a Bed, then sit at the institution of this holy Sacrament.

You may reply now, why doth the Scripture say then in the Bible, *He sate down, &c.* if our Saviour Christ did not sit, but leaned or lay down upon a Bed at Supper.

To this we may answer thus.

1. Because that kind of posture of their Bodies at their Meals was their Table gesture, and answerable to our sitting at our Tables and at our Meals,
2. It was thought good thus to translate it, to fit the Capacity and Understanding of the common people; to make it suitable to them who would wonder to hear that he leaned or lay down upon a Bed at Supper, and think strangely of it. That which seemeth decent to one according to the custom of times and places, many times seemeth uncomely to another.
3. Because it might be sometimes when he raised up himself to take any thing upon the Table, for the time he might be in a sitting posture, though he did presently lie down again.

But if it be granted that our Saviour Christ did ordain it sitting, and gave it to his Disciples sitting; yet we think there is no more necessity to tie us to follow the example of our Saviour Christ in this, more then there is required in any of the other circumstances of his Institution. It is certain that our Saviour Christ washed his Disciples feet before his last Supper; that he did institute it after Supper in unleavened bread, that he did administer

minister it in the Night or in the Evening, to Men alone and no Women, to Twelve only in number (if *Judas* did receive) and no more. Yet because there is no precept in the Gospel for these things, no Christian Church at this day precisely observeth all these Circumstances, but every Church taketh liberty to it self for Decency, Order, and Edification, to appoint and use what gesture she pleaseth. The Reformed Churches of *France* receive this Sacrament standing, the *Neatherlands* generally receive this Sacrament sitting, we here in *England* are to receive it kneeling.

But some do object, to kneel at the receiving of the Lords Supper is *Arto-Latrie*, a worshipping of the Bread, yea Idolatry and Superstition.

We answer. Many Ignorant, Rash, and Self conceited people are too forward to exclaim against the ancient Rites and Customs of our Church (because they do not understand the Grounds and Reasons of them) as Popish, Idolatrous, and Superstitious; yea some (though themselves know not rightly what Popery, Idolatry, or Superstition is) yet if they can blast and but stigmatize any ancient Custom with any of these terms (though never so unjustly) they think they have done enough, they have won the field. The old Proverb is true in these, if in any, *Scientia non habet inimicum nisi ignorantem*; there is not a greater enemy to Knowledge then an ignorant man. If these men had Learning and Knowledge, and read Antiquity, and did rightly examine the Grounds of old Customs, they would be wiser then they are, and not so rash in Judging, Censuring, and Condemning that which they do not understand. But to the Point and Matter.

I. For *Arto-Latrie*, the worshipping of the Bread; I suppose there is none among us so senseless and void of understanding, that doth or can think that in kneeling at the receiving of the Lords Supper we kneel to the Bread, or worship the Bread: They may as well think and say, that when in our prayers we kneel down before our seats, that we kneel to our seats and worship our seats. And for Transubstantiation, it is well known that our Church doth utterly disclaim it in her Doctrine, and

openly, as contrary to Sense, Reason & Religion, contrary to the Principles of all these, & therefore doth not nor cannot acknowledge their Breaden God, We profess to the world, That the bread of Sacraments is to help our weakness, to strengthen our faith & to confirm it in the Promises of God. For God needeth them not to confer his Graces on us, but in Mercy he doth ordain them to help our understanding by our Senses, to lead us by the Light, and to raise our minds from the consideration of the Natural, earthly and sensible things, which we see with our eyes, to the understanding and conceiving of spiritual and heavenly Graces. For in every Sacrament there is the outward sign, which is visible, and the Inward Grace, which being spiritual and Invisible, is by that Sign represented to us, and as it were laid before our eyes. To shew what Christ our Saviour hath done and suffered for us, and what he hath promised to do for all that by faith do lay hold upon him. Neither are they bare Signes Signifying, But Seals, Pledges and Assurances of the Promises of God to be received by Faith, and of that Communion which we have with Christ. *Signa non mere Significativa sed Exhibitiva*, as *Musculus* speaketh on *Mat. 26*. Instruments also by Gods appointment and Blessing on them to convey Grace unto our Sou's. Not as if of themselves they did Sanctifie and Save (*Ex Opere Operato*) by the bare work done without faith. But by the vertue of Gods word and our applying the Promises to our selves according to the Ordinance of God. For *Non dant Sacramenta, quod datur per Sacramenta*. The Sacraments of themselves do not give, that which God is pleased to give by the Sacraments. *Fideles Salutem ex istis Elementis non querunt, nisi in Istis querunt. Nomen enim Ista tribuunt, quod per Ista Tribuitur*, as *Hugo* saith; The faithful do not look for, seek or expect Grace or Salvation from those elements, though they do expect it by and in the use of them. They of themselves do not give, that which God is pleased by the Power of his word and for his promise sake to give by them to those which receive them by faith, as he hath Ordained. They are not Physical Instruments of our Salvation, as having in themselves any vital efficacy; but only Moral Instruments of Gods Grace. The use whereof is in our hands, the effect in Gods, as that learned *Hooker* speaketh.

2. For Idolatry. We conceive that Idolatry is the worshipping of a Strange God instead of the true God. The setting up of a false God in our hearts; or the worshipping of the true God in a false and wrong manner. Now we worship the true God, according to that Rule and way which he hath prescribed to us in the Scriptures, which we take to be his revealed word, to direct us how to worship him according to his will, that we may please God. We worship God aright, without Heresie, Blasphemy, or Idolatry. Not denying, but there may be some small faults, Errors and Corruptions in the matter of our Religion, or in the manner of our Worship, (because we do not profess Perfection) but none such as may or do overthrow the Ground and Foundation of Faith. David, his Princes and Priests erred in carrying the Ark, 2 Sam. 6, contrary to the Law. Num. 7. 9. yet was the true Church of God; they sacrificed in the high places, 2 Reg. 14. which should have been done at Jerusalem, the Passover was neglected, 2 Ki. 23. yet the Church of God. The Church of *Corinth* was foulely tainted with errors in Doctrine and corruptions in manners, as you find throughout the first Epistle of St. Paul to the *Corinthians*; yet the Apostle calleth it the Church of God. 1 Cor. 1. 2. And in administring and receiving the Sacrament of the Lords Supper, no man can say truly that we commit Idolatry. For we worship the true God maker of Heaven and Earth, and his Son Jesus Christ, whom we profess to be our Saviour, and here we use this Ordinance to the right end, in remembrance of his Death and Sufferings, and we observe it according to his own institution for the manner of it. And whereas we find no Gesture commanded or prescribed in Scripture to be used at the receiving of it, though we count it as a thing indifferent in it self, yet the Church for order, Decency and Edification, hath adjudged and prescribed this posture of kneeling at it, to be most fitting to shew our true Humility and Reverence to God and to his holy Ordinance.

3. For Superstition. This is a word (as many use it) of so large an extent, that I cannot tell how to fathome it or well what to make of it. But I conceive it must be taken from one of these three; either from *Superstes*, or from *Super Saturnum*, or from *Super stare*.

1. From

1. From *Superstes*. Thus we may count that to be Superstition, which hath outlived his right use, and overlived his right time, so cometh to be abused and perverted from the first end, for which it was first appointed, and from the first use to which it was put; Thus many things have been and still may be abused to Superstition, which at their first setting up were good and lawfull, or at least not faulty, but indifferent in themselves. Images, and Pictures and Statues had at first a fair seeming Beginning. When a father lost a Son dear unto him whom Death had suddenly taken away, he caused his Statute to be made to remember him. When a great man dyed, and sometimes when they flattered a great man, they caused his Image or Statute to be set up, which in process of time was abused to Superstition. They offered Sacrifices, Ceremonies, and Divine Honours to it, making it a God; so you find it written, *Wis.* 14. 13, 14, 15, 16. Thus came up the greatest part of the Idolatry of the heathen; most of their Idols were at first the Images and Statutes of Men, whom Tyrants at last inforced the people to worship as Gods. Thus the Brazen Serpent was abused to Superstition by Gods own people, it was at first commanded to be made and set up by God himself. *Numb.* 21. for the benefit of the people and cure of them, which were bitten by the fiery Serpents. But in process of time, the people offered incense to it; Therefore *Hezekiah* brake it in pieces, being Superstitiously abused, & called it *Nehushtan*. *2 Reg.* 18. 4. Thus some are of opinion that *Gideons* ephod was set up at first only to be a monument of his great and miraculous victory over the *Midianites*; but in process of time it was abused to Idolatry, as it is said, *Judg.* 8. 27. All Israel went a Whoring after it, which was the destruction of *Gideon* and his house; all these had out-lived their right use, and over-lived their right time; were abused to Superstition and so might well be accounted and called Superstitious.

2. From *Super Statutum*. Above that which is commanded; thus also we may call that Superstitious which is more then God commandeth, when we add any thing to that which God hath commanded in his law, putting holiness in it or laying a necessity upon it, for you must remember that we confine Superstition to

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matters of Religion and those things which concern the service and worship of God; the Rule which God giveth for his Service and worship is set down by *Moses, Deut. 4. 2. Te shall put nothing to the word which I command you, neither shall you take any thing therefrom, that you may keep the Commandements of the Lord your God, which I command you.* Thus the Jewes were noted to be very Superstitious; They added to Gods commandments, the Traditions of their Elders, putting holiness in them, & laying a necessity upon them, as our Saviour telleth them, *Mat. 15. 3. Transgressing the Commandments of God by their Traditions, and teaching for Doctrines the precepts of men, ver. 9.* Not only equalling their Traditions to the written word, but breaking Gods Commandments by their Traditions, *Mark 7. 8.* Laying apart the Commandment of God, & observing the Traditions of men, preferring them before Gods Commandments. So again Christ complaineth of them, *Mat. 23. 5.* They made broad their Phylacteries and made long the Fringes of their Garments, not but that these things were commanded, as you find *Numb. 15. 38, 39.* but they would make them larger and longer then was required, to have the praise of men. They were much noted also for their strict keeping of the Sabbath; they added that *Sabbaculum* (as it was called) That addition of time annexed to the Sabbath, some beginning it sooner then others, as the Jews dwelling at *Tiberias*. Some continuing it longer then others, as they that dwelt at *Tsepphore*. Again some thought they were too precise in many things, as in dressing no Meat upon the Sabbath, extending that *Exodus 16. 23.* to all Ages, which others thought was proper only to the time of *Manna*; in kindling no fire upon the Sabbath, grounding on *Exodus 35. 3.* which others restrained only to the fire for the furtherance of the work of the Tabernacle, and abstaining from all manner of work, without exception upon the Sabbath. They would not so much as fight to preserve themselves against their enemies, assaulting them on the Sabbath day, whereby (as *Iosephus* writeth) they became a Prey unto their enemies, first to *Antiochus* (*Ioseph, lib. 12. cap. 8.*) whereupon *Matthias* made a decree, that it should be lawful on the Sabbath to resist their enemies, which decree again they understanding strictly, as

if it did give only leave to Resist, when they were actually assaulted, and not by any labour that day to prevent the enemies raising Rams, Setting of Engines, Under minings, &c. they became a Prey the second time to *Pompey*. They were so precise that they held it unlawful to roast an Apple, gather an Hearb, climb a Tree, to kill or catch a Flea upon the Sabbath-day; you know the story of the Jew, who falling into the Jakes would not be helped out because it was their Sabbath-day. This we count Superstition, *Super Statutum*. To add any thing to Gods Law, or to be too strict in Tying our selves to more then God requireth of us.

3. From *Super-Stare*, thus I conceive we may not unfitly call him Superstitious, who in matters of Religion standeth too much upon his own opinion, Judgment, will or affections, who is so high in his own conceit, and wedded to his own affections, puffed up with his own pride and self conceit, that he will not yeild an Inch to the Judgment of others, standing upon Trifles and poor needles things, which in their own nature are indifferent, so making a Rupture, breach and Schism in the Church, as if those poor indifferent things were such, as wherein the very Soul, substance and heart of Religion, did consist, and were the summ of all and life of all, whereas they are such as scarce come nigh to touch the Fringe of Christs vesture, and very unworthy to be made matter and fuel of contention in the Church. We should all strive to preserve Peace and Unity in the Church, bearing one with another and supporting one another, yea yielding one to another in things which in themselves are indifferent, Indeavouring to keep the unity of the Spirit in the Bond of Peace.

Thus a man may *Super-Stare*, and be accounted this way Superstitious two manner of ways.

1. In his opinion and judgment. When he standeth too much upon his own judgment, and is too wise in his own eyes. Thus too many are too strongly & too highly conceited of themselves, lifted up with the conceit of their own knowledge, gifts and Parts, thinking themselves wiser then all others, and so will not vouchsafe to submit to, not so much as to ask or hear the judgment of others or their reasons. Yet Solomon doth tell us, *Prov*, 26. 12.

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Seest thou a Man wise in his own eyes? there is more hope of a fool then of such a one. He is one of *Solomon's* incurable fools; Bray him in a Mortar, yet will his folly return; say what you will, you cannot Convince him. All the Reason in the world cannot bear him down. Some we know in these late times of Liberty, have been bold to Brand all the Rites, Customes, and Ancient Fashions, which were Instituted by our Forefathers, with the name of Idolatry and Superstition, yea Christian Burial it selfe: That for a Minister to accompany the Dead Body to the Grave, and there to give an Exhortation was Idolatry and Superstition; yet there we neither Worshipped the Dead, nor Prayed for the Dead, onely gave an Exhortation to the Living; and at that time and there in that place at the Grave, to give some honour to the Dead: To put some difference between the Burial of a Christian and the Burial of a Beast. Surely our Saviour made no such difference of places by his own Example, but one may be as Lawfull to Teach in as another. He Taught sometimes upon a Mount, sometimes in the Synagogue; sometimes in a House, sometimes in a Ship by the Sea-side. Some again have conceited our Fonts to be Superstitiously placed in the lower part of the Church: Though our very Churches and all that belong unto our Churches (if that people did understand the Grounds and true Reasons of those things) were Ordered, Settled, and Disposed of with so much Knowledge, Wisdome and Discretion, that no man who understandeth himself can justly except against them. For all that was done by our Forefathers (though we judge our selves to be much wiser then they were) all that was Instituted, and appointed by them in those things for Order, Time, Manner, Place, and all such Circumstances, was very Significant, (though all know not the Grounds of them) as may easily appear by Particulars.

1. Our Churches are all generally Built upon Mounts, Hills and Hillocks, with an Ascending up unto them. To teach us, that when we come up unto the Church, we should Mount up in our Hearts and Affections unto God, leaving all earthly thoughts and things below, *Setting your affections on things above, and not upon things below, as it is, Colojs. 3. 2.*

2. Our Churches are all Uniformely Built: Set East and West, and the Seats for the People, both in Hearing the Word, and in

praying to look Eastward. And why? To remember us of the Benefits, which we have by the Lord Jesus our Saviour: The first News of whose Birth was brought to Jerusalem by the wise Men, *Matth. 2. 2.* from the East: The Jews counted the East to be a Coast

1. Hateful, because there was the first sin committed by *Adam* and *Eve* in Paradise in the Garden of *Eden*, which was Eastward, *Gen. 2. 8.* Eating the Forbidden Fruit.
2. Unclean, because there the first Blood was shed by *Cain*, who slew his Brother *Abel*, and was an Inhabitant of the East, *Gen. 4. 26.*
3. Cursed, because there was the first Curse laid upon the Earth, *Gen. 3. 17.* for the sin of Man; *Cursed be the Earth for thy sake, &c.*

Therefore God in his wisdom appointed, That as the first beginning of sin was in the East, so thence should come the first News of our Salvation, by the Birth of our Saviour Christ Jesus. The uncleanness of the East, should be purged by the appearing of the Star in the East, and the Curse laid on the Earth taken away and blotted out by the Blessing of Christ. Wherefore, whereas the Jews did ordinarily Pray towards the West; The Moores and Saracens toward the South; We Christians Pray towards the East, and it was the Ancient custome in Baptisme, when they Renounced the Devil and all his Works, To turn themselves toward the West, but when they made Confession of their Faith, to look and turn towards the East. And it is an Ancient Tradition of the Church; That when Christ shall come to Judgement at the last day, He shall first arise and appear in the East, and accordingly (you see) we make our Graves for the Dead, and lay in our Dead with their Faces toward the East, as if they should rise and stand upon their Feet (at the Resurrection) to meet the Lord in the East.

3. Our Fonts are placed usually in the lower part of the Church, and not far from the Entry into the Church: To shew that by the Sacrament of Baptism, we are admitted into the Church, Matriculated, and so made Partakers of all the Priviledges of the Church. For the Sacrament of Baptism was called by the Ancients, *Sacramentum Initiationis, Janua Cali, Primus Christianorum Introitus.* The Door of Entrance into the Church, The Door of Admission,
The

The Gate of Heaven. Out of the Church there is no Salvation. He that hath not the Church for his Mother, shall never have God for his Father.

4. The very Yew Trees, which in most places of our Coast (capable of their Growing) were formerly Planted generally in our Church-yards near to the Church, though therein they might have some Politick and civil consideration, thereby to defend the Building of the Church from the violence of Wind and Weather; yet I cannot conceive, but they had a Mystical and Moral Signification in it. That they had an intent to teach us somewhat by it, because this Yew Tree (as I imagine) may be accounted a fit Emblem of a Christian, a fit Picture, Pattern and Resemblance for a Christian to Observe, when he looketh upon it. You see it hath little outside Rinde or Barke, onely a small Filme. To teach us not to make a fair outside and Formality of our Religion to the world, but to be without Hypocrisie, Formality or Dissimulation. Then it is a very Firme, Fast, Sound and Hearty Tymber, by far harder then Oake, to shew the Soundness and Sincerity of a Christian. It hath many and spreading Branches large and fair growing out, to remember us to be plentiful in good Works. It is always green and prospering, to declare unto us That a Christian should always thrive and grow in Grace. Yea, Green in Winter and in the Hardest weather. To shew that a Christian is best in Affliction, Adversity and Persecution. Yea then it hath Berries on it, to teach us, as then we are the best Christians, so then and always to bring forth the Fruits of Righteousness. It is a long living and lasting Tree, To be a Type unto us of Immortality and Eternal Life. Thus you see a Man may Read a Lecture of Divinity and Christianity to you, by the Observations which may be gathered from this Tree: Now then let wise men judge whether those Ancients, who did all upon such good Grounds and Reasons, or these Young selfe-conceited Men, who censure and condemne all Antiquity, and the Ancient Orders of the Church of Superstition (because they do not understand the Reasons of them) be most Guilty of Superstition; and whether these men do not *Super Scare*, Stand too much upon their own Opinion and Judgement, making disturbance in the Church about such things, and in this regard, may not thus be called and accounted Superstitious themselves.

2. In his Will and Affections. Thus likewise a man may *Super Stare*, stand too much upon his own Will, Humour and Affections: Though his Judgement be convinced, yet he may count it a disparagement to yeeld and to submit, and therefore meerly out of wilfulness will stand against those Orders which are Required, Imposed and Commanded. It was an old saying of *Seneca* that Divine Heathen, *Regis animum intra se quisque habet*, Every man hath the mind of a King within him: He would Command over others, but cannot indure to be Commanded by others. The Observation was of old, *Nitimur in vetitum semper cupimusque negata*. It is natural to all to desire that which is Forbidden, and to Kick against that which is Imposed and Commanded, and some (I fear) are of such a Humour, so cross and perverse a disposition, that they will not submit but stand up against that which is Commanded sometimes, though they can give no other Reason for it, but onely because it is imposed and Commanded; They will not be under Authority. Yet I make no question but some are right honest men, and truly pretend Conscience; That they cannot submit to such Orders, and to such and such Rites. There is great and good Reason, that every man should satisfy his own Conscience, and not sin against his Conscience, but yet we must not purposely make and frame our selves a Conscience: A good Conscience is and ought to be grounded on Judgement, and that Judgement should be Regulated and Settled by right Reason; therefore he that desireth to satisfy his Conscience in any thing, must lay aside his Affections, and all Self-conceits and prejudicate passions, and must desire and endeavour to be informed in the Truth of things, especially such things as are doubtful to him, to Hear and Examine the Judgement of others, and their Reasons; and to weigh them in an equal Balance without Prejudice, Passion or Self-conceit; otherwise we frame a Conscience to our selves and make it Erroneous; and an Erroneous Conscience can do us no good, but deceive us. I fear that many of these honest-minded Men are mistaken meerly through Ignorance, because they do not search into the Grounds and Reasons of things, nor rightly understand them. How these Ceremonies, Rites and Orders first came up in the Church, how they are Imposed and Used, whether they be accounted things indifferent in themselves, or whether they put Holiness in them, or lay any necessity,

necessity upon them for Salvation, or are onely Commanded and used for Order, Decency and Edification. Surely if these men being men of moderate Spirits, were rightly informed, and would lay aside all prejudice, passion and self-conceit, they would be fully satisfied in their Consciences and submit unto them. Yet wee cannot but be afraid again, that some are so high in their Spirits, that they are ashamed to Submit. They have opened their Mouths so much heretofore, and been so high in their Speeches and Invectives against this Government, these Rites and Orders, (being ignorant of the Grounds of their first Institution, and not dreaming of a Change, that now, though their Judgement be Convinced and Satisfied, yet they are ashamed to own them, to come in and Submit unto them, for fear they shall be Derided of all, and Reproached of all; and therefore stand out, pretending Conscience, whereas they do purposely frame themselves a Conscience, and it is nothing but Humour, Will, Peevishness and wilful Affections, which make them to stand out, and so do maintain a Fire and Faction in the Church. These surely do *Super Stare*. As the other stood too much upon their Opinion and Judgement, being wise in their own eyes, and so counted Superstitious. in the same manner: These stand upon their own Will, Wilfulness and corrupt Affections, resolving to be cross to all for fear they should come into Contempt, and so in this respect may be likewise accounted Superstitious.

These things being rightly considered, How can this Ceremony of Kneeling at the Receiving of the Lords Supper be accounted *Arctolarie*, Idolatry or Superstition? We worship not the Bread but the true God, and in a right Manner, we disclaim all Superstition; we do not abuse this Ceremony of Kneeling to put any holiness in it, or lay any necessity upon it: but account it as a thing indifferent in it self. The Church doth Command and Require it, onely for Decency, Uniformity and Order, Judgeing it to be the fittest Gesture to shew our Humility to God, and our Reverence to the Ordinance of God.

Object. This Book of Common-Prayer is too much Idolized by many and Clogged with Popish Ceremonies, The Cross and Surplice, which are Contrary to our Christian Liberty.

Ans. It is confessed, that Ceremonies and Traditions ordained by

by the Authority of man, if they be Repugnant to the Word of God, are not to be kept or observed by any man. But yet we cannot deny, but every Particular and National Church, may Ordain, change and abolish Ceremonies and Rites, Ordained onely by mans Authority. So that all things be done to Edifying, for Decency and Order, as the Apostle speaketh, 1 Cor. 14. 40. Now for our Ceremonies, No man can prove, that any of them are Repugnant or Contrary to the Word of God, and so unlawful in themselves. But the long disuse of them in these Late broken times, and the fierce clamour of some hot Spirits against them, not rightly understanding the first Grounds and beginning of them, nor the true manner of our Churches Imposing and Requiring of them: Supposing that She layeth some kind of necessity upon them for Salvation, and putteth some kind of Holiness in them, have much Exasperated mens minds; and raised a greater Prejudice against them then they do deserve, or otherwise would have been. But to Answer to Particulars;

1. For the Idolizing of this Book, We must acknowledge, Wise men and Good men, they have not onely their Affections, but their Errours and Failings. There is too much bitterness among us. Some perhaps may overvalue this Book and dote too much upon it, as if there were no other way so good, whereby we might so serve God as to please Him. Yet then again we may see that others undervalue it as much, speak as contemptuously of it and against it, as if this way of Service were abomination before God. What is there whereof all conceive alike? The Spider draweth Poyson, where the Bee sucketh Honey; That which is one mans Meate (as the Proverb goeth) is another mans Poyson. There should be a Spirit of moderation among us. We profess that this Book is the Work of Man, and as by Man it was first made, so by Man it may be at any time altered or put down, and there is no Work of Man so Compleat and perfect but may have in it some Imperfection, or be Tainted with some Errour or Corruption. And again, that this Forme is not set up and Imposed, as if it were of absolute necessity: That we could not serve God aright without it, but onely for convenience, as Judged most Expedient to prevent Mis-carriages, to repress, stop and restrain Schismes, Factions, Heresies and Errours in the Church: which have grown (as we Judge) and

and multiplied much among us by reason of that Liberty given to every one to use what Form he would. It is onely to preserve Peace, Unity, Order and Uniformity in the Church: Now let it be granted, that this Book is too much heightened by some (which perhaps may be done in opposition to others, who undervalue it so much) yet as long as it is lawful in it self, not contrary to the Word of God, and Injoynd and Imposed by Authority, what good Reason can be given by any Man, why we may not use it, nevertheless in a fair moderate way.

2. For these Ceremonies, The Crosse and Surplice, which they call Popish, It cannot be proved that the Pope brought these into the Church. It is certain, that these are far more Ancient then the Pope; yet we cannot think that the Popes fingers are so foule (as *Peter Martyr* speaketh) that they defile every thing he toucheth, or that we may not use some things, which the Papists use, so that we do not use them in that Superstitious manner, which the Papists do. If we may make use of nothing, which they do or have abused, we must forsake all our Churches, cast off not onely the Creed, but the Lords Prayer and the Sacraments: Neither do we borrow these Ceremonies of the Papists; for from the beginning of our Reformation these were never removed, but still retained in our Church, not by Popish Order, but by the Princes Law, as things indifferent in themselves, and used onely in a Politick and Civil way, for distinction of Persons, Order, Decency and Comeliness, not placing any Religion in them, or holding them as necessary to Salvation. We have shewed you already what Popery is; we cannot Judge or Censure all to be Popery which the Papists use, but Popery is properly the Errours, Corruptions, Superstitions, Idolatries and abominations of the Church of *Rome*, either in Doctrine or Worship. And for these Ceremonies it is easie to be proved, that they were used in the Church before the Name of Pope was known, or was extant in the world. The Bishops of *Rome* for three hundred years after Christ and more were Godly Bishops, and most of them Martyrs, as all Histories shew. And though Antichrist was born (as some imagine) under *Constantine*, when (as *Platina* writeth) there was a voice heard from Heaven *Seminatum est venenum in Ecclesia*. Yet most of the Learned agree, that he was never set in his Throne till the time of *Phocas* the Emperour,

perour, who slew *Mauritius* his Lord, and took his Room, which was between five and six hundred years after Christ. Then this *Phocas* the Emperor granted to *Boniface* the Third then Bishop of *Rome* the Title of Bishop *Oecumenical* or Bishop Universal, to have the Power and Superiority over all Bishops and Churches. Then was the Bishop of *Rome* set up as Pope. Now these Ceremonies were in use long before that time, as may easily appear, if we insit upon them severally.

1. For the Sign of the Cross, This was very Ancient.

1. Though Jews and Gentiles derided both the Apostles and Christians for Preaching and Believing in him who was Crucified upon the Cross, yet they triumphed and rejoyced in the Ignominy of the Cross. The Apostle saith, *1 Cor. 1. 18. For the Preaching of the Cross is to them that perish, foolishness: but unto us who are saved, it is the power of God.* Comprising under the Name of the Cross not onely Christ Crucified, but the Merits of his Death, with all the Fruits and Benefits we pertake thereby.

2. Because the Name of the Cross was so hateful to Jew and Gentile, but especially to the Jews, therefore the Christians, either in the Apostles time or shortly after used much the Sign of the Cross in all their Actions, thereby making a Profession (to the Amazement of the Jew) that they were not ashamed to acknowledge Him for their Lord and Saviour, who died for them upon the Cross. This Sign they did not onely use themselves with a kinde of Glory, when they met with any of the Jews; but Signed therewith their Children when they were Baptized, educating them by that Badge to the Service of him in whom they did Believe. And this use of the Sign of the Cross in Baptism was constantly held in the Primitive Church, as well by the Greek Church, as by the Latine Church, by the East and West Church with one consent, as is apparent and evident by many testimonies of the Ancient Fathers: *Quod omnia Christi Beneficia recordari nos faciat*, saith *Cyril*, Because it maketh us to remember all the Benefits of Christ. And Doctor *Whice* tells us, That the Christians in the Primitive Times Anciently used the Signing of the Body with the Sign of the Cross, to these Ends;

1. To profess to the World, That they were not ashamed to acknowledge Christ Crucified for their Saviour.

2. That

2. That they were not ashamed of the Persecutions and Crosses, which befell them for his sake.
3. That they hoped for Redemption and Salvation by Christ Crucified, whom the Jews and Gentiles despised.

BUT the Sign of the Cross was the Sign Transient, made with the Finger, Mr. *Perkins* saith. That the Sign of the Cross (made with the Finger) was in use and Common in the Purer Church, but the Sign of the Cross in any Mettal not till four hundred years after Christ. And *Chemnetius* saith, In the Primitive times there was not any Image or Figure of the Face of a Man, having his Armes spread out and Nailed to the Cross. But in the daies of *Tertullian* and afterward, the Christians did fashion a Transverse Figure as it were a Cross, and did Sign themselves. But this Sign Transient was not a Sign of Worship or Adoration, for that there was not any thing really subsistent in that Sign, but it was onely a Profession, a Profession and Remembrance, That they should believe in Christ Crucified and put all their Hope and Confidence in Him. Now there could not be the like Superstition in the Cross, as it is a Sign Transient, as there may be in it when it is a Sign Permanent, made of Wood or Mettal. And that the Sign of the Cross was had in great regard, is plain, because *Constantine*, and other Christian Princes at this day use the same Cross in their Armes and Banners both in Peace and in War, in token that they fight under the Banner of Christ.

3. It must be confessed, That in Proceſs of time the Sign of the Cross was greatly abused in the Church of *Rome*, especially after that the Corruption of Popery had gotten the Head. They did Adore the Cross, giving to it Divine Worship, and did ascribe unto it strange effects, to the bare Sign of the Cross, *Ex Opere Operato*, That the bare Signing of themselves with the Sign of the Cross, had Vertue and Power against Magick Spels, Sorcery, Witchcraft and the like Illusions of the Devil: Indeed we read of strange Miracles wrought by God in the Primitive times, *Addibito Signo Crucis*. But they were not done by the bare Sign of the Cross, but by the Faith of them that Believed on Christ, who was Crucified upon the Cross. If such things were done as we Read of, surely they were not wrought by the Vertue and Power of the Sign of the Cross, but by Faith in Christ, who dyed upon the Cross, by

the vertue and power of Faith in Christ.

Now the Church of *England* being to make a Reformation in her Doctrine and Worship, and Considering That the Abuse of a thing doth not take away the Lawful use of it; Among other Ceremonies retained this Ancient one, but purged from all Popish Superstition and Error: The Sign of the Cross (not in, but after Baptism) being approved by the Judgement and Practice of those Reverend and Godly Divines, which were in the days of King *Edward* the Sixth, and Queen *Elizabeth*, and many since: But with these Cautions following.

1. That the Sign of the Cross is no part of the Substance of the Sacrament of Baptism, nor addeth to the perfection of it any thing, nor being omitted doth Diminish any thing of the Effect of Baptism. So that the Church layeth no Necessity upon it, as if it were Necessary to Salvation.

2. That the Infant Baptized, is by vertue of Baptism, before it is Signed with the Sign of the Cross, received into the Congregation of Christs Flock as a perfect Member thereof, and not by any power ascribed to the Sign of the Cross. So that the Church putteth no Holiness in it.

3. That the Church of *England* following the practice of the Primitive Churches, doth upon these Grounds retain the Sign of the Cross (after Baptisme) thus purged from all Popish Superstition & Error, putting no Holiness in it, nor Necessity of it, but accounting it onely as a thing indifferent in it self, yet a Lawful outward Ceremony and Honourable Badge, whereby the Infant is Dedicated to the Service of Him that died upon the Cross; Dedicated, not by way of Consecration, but Declaration and Protestation; that is, Not as a token of Grace received from God by such a Sign made; But as a token of Duty, which afterward the Person Baptized ought to perform concerning his constant and visible Profession of the Christian Faith.

Thus there is a vast difference between the Papists and us in the Use of this Sign of the Cross. The Papists use it immediately before Baptism, and put Holiness in it, ascribing to it Miraculous Effects, driving away Devils, expelling Diseases, sanctifying the Persons, &c. Therefore, our Church to crosse the Superstition of Papists hath ordained, That the Sign of the Cross should be used

after

after that Baptism is fully ended, putting no Holiness in it, nor laying any Necessity upon it, acknowledging no vertue in it, but use it onely as Primitively it was used; that is, onely as a Token, whereby there is a Protestation made of a future Constancy in the Profession of Christianity: And *Zanchie* saith, That this use of the Sign of the Cross To testifie that we are not ashamed of Christ Crucified, is not to be disliked.

Object. But it may be said, If we hold and Judge this Sign of the Cross to be a thing indifferent in it self, and put no Holiness or Vertue in it, nor lay any necessity upon it, why is it then imposed and required to be used in the Administration of this Sacrament of Baptism?

Ans. Be pleased to take seriously into your consideration this Answer: Because many stick much at this, and cannot rightly distinguish between things.

There is a double Necessity of things. { 1. *Necessitas Impositionis.*
2. *Necessitas Obedientiae.*

1. There is *Necessitas Impositionis.* A Necessity of the Imposition of a thing; when a thing or Ceremony is supposed and Commanded as a part of Gods worship, or as having power and vertue in it to sanctifie the worshipper, or as any way Necessary to Salvation: Then there is a Necessity of the Imposition of it, because without it the Worship and Service of God is maymed and wronged. But if the Thing or Ceremony Commanded be a thing indifferent in it self, and used in the Worship of God onely for Edification, Decency and Order, and being used, addeth nothing to the perfection of that Service, and being omitted and left out, diminisheth nothing from the Effect of it, there can be no Necessity of the Imposition of it, in regard of the Thing or Ceremony Imposed and Required.

2. There is *Necessitas Obedientiae.* A Necessity of our Obedience to our Lawful Magistrates in Church and Commonwealth, in things Lawful, indifferent, and not contrary to the Word of God, for Order and for Government: Thus we are Commanded *Rem. 13.1. Let every Soul be subject to the higher powers;* I and without this, If we deny our Rulers this power, That they have no Authority to make Laws in indifferent things, we do not onely weaken the Arme of Authority, but we break all Government in Church and

Common wealth, and cannot but see what unnatural Consequences of all Disorder are like to insue upon it, in Church, in State, in Families, in all Societies of the world; Confusion will, and of Necessity must follow, if they have no power to make Laws for Edifying, Decency and Order in Things indifferent, and not contrary to the Word of God. But if they have power by Laws to Regulate the Circumstances of Gods Worship in indifferent things for Peace, Unity, Order and Decency, as the Apostle adviseth, *1 Cor. 14. 40. Let all things be done Decently and in Order*: Then it must needs be granted, that it is our Duty to Obey them in such their Determinations. Thus you see, there is and will be a Necessity of our Obedience. To apply this plainly and fully, we acknowledge there is no Necessity of the Imposition of this Ceremony of the Crosse in Baptism or after Baptism, because we neither Judge it in it self necessary any way to Salvation, nor put any Holiness in it, but in that respect it may be as well left out and omitted as used; neither can we think that our Governours themselves put any Opinion of Necessity or Religion in it, seeing they do openly Declare themselves to the contrary in the Doctrine of our Church, as you may easily perceive, if you look upon our Book of Canons, and Examine the xxx. Canon: The title whereof is, *The Lawful Use of the Crosse in Baptism Explained*. But seeing this Ceremony hath been so Anciently and Constantly Used in the Primitive Churches, still used in our Church, and never put down by any Lawful Authority, but still retained and Established by our Laws, yet onely for Discipline and Order, and upon no other account of Holiness or Necessity: There is a Necessity of our Obedience in it to the Command of our Governours, and to the Authority of the Church, as long as the Ceremony it self is Lawful in it self, not Contrary to the Word of God; may be Lawfully used upon this Account; and that it is the pleasure of King and Parliament to Injoyne it, Require it, and Command it. Things in their own nature Indifferent, being Commanded or Forbidden by a Lawful Magistrate, do in some sort alter their nature in respect of the Tie of our Obedience. And therefore, because this Ceremony is Prescribed and Commanded by Authority, the Church expecteth Obedience at our hands. Thus you may plainly perceive the difference between the Necessity of the Imposition of it, and the Necessity

Necessity of our Obedience and Submission to it, when it is Imposed and Injoyed.

2. For the Surplice; there is no reasonable Man but will allow of Distinction of degrees among Men. Then how shall they be known but by their several Vestments, Cloaths and Habites? Judges are discerned by their Robes, Serjeants at Law by their Coifes, Aldermen by their Gowns, Schollers in the Universities, and their several Degrees, by their several Habites, Caps and Hoods; why then should it be any way inconvenient or accounted an Indecorum or unseemly thing in Ministers, to have some Distinction in their Apparel from others, to be known and differenced from others? and if we Examine this Vesture of the Surplice, we shall find it Used before Popery was in the world. So that Diversity of Apparel (and more particularly of this Vestment) had not his beginning from the Pope. *Eusebius* Recordeth out of the most Ancient Writers, That *John* the Apostle wore at *Ephesus* a Bishops Attire upon his Head, terming it *Pelatum seu Lamina Pontificalis*; and *Pontius* the Deacon Writeth of Bishop *Cyprian* the Martyr, That a little before he should be Beheaded, he gave to him that should Behead him his Vesture called *Birrus*, and to his Deacon his Vesture called *Dalmatica*, and so stood himself in Linnen. And that the Apparel of the Priests and Ministers of the Church was Distinct from Lay-men in the old Church of the Primitive Times, is Apparent by the Ecclesiastical History of *Theodoret*, lib. 2. cap. 27. And by the Writings of *Socrates*, lib. 6. cap. 22. Yea, there was a Distinct Apparel between the Christians and Gentiles; we find it was the Custome when Christians were first Converted and came to Christs Religion, and were admitted into the Church, Instead of a Gown they did wear a Cloak, for which cause when they were mocked of the Gentiles, *Tertullian* Wrote a Learned Book *De Pallio*, In defence of the Cloak of that Fashion and Custome. And as they had their several Distinctions of Apparel between Christians and Gentiles, so especially between Ministers and Lay-people. And that white Linnen for Ministerial Apparel was used in the Church, is plain to all. *Chrysostome* in his *Homil.* 38. on *St Matthews* Gospel, speaking of Ministers faith, This is your Dignity, your Stay, your Crown, not that you walk through the Church in white Vestments, &c. And *Hierom*, lib. 1. contra

Pelagianum

Pelagium, speaks of the Ecclesiastical Order, which in the Administration of the Sacrifices went in white Vestures. We find that the Jews (Gods own people) especially the Nobler sort of them, were wont to Wear, and were much delighted in white Cloaths. Therefore *Solomon* speaketh thus to the Epicure, *Eccles.* 9. 8. *At all times let thy Garments be White*, that is, Be merry, put on thy best Cloaths and keep Holy day. Their Nobles were called in the Hebrew Tongue (*Chorim*) that is, *Candidi*, White. Thus you shall find it, *1 Keg.* 21. 8. *Jezabel there sent Letters in Ababs Name, Sealed with his Seal, to the Elders and Nobles of the City where Naboth dwelled*; Who in the Hebrew Tongue are there called *Chorim*, and hence we may suppose came the Word *Candidati*, which is so much used among our Lattin Authors; for Men in Office, Men of Note, or in Authority, because they were usually Cloathed in White. It is worth our observation, which the Evangelists note out unto us. You find that the Souldiers of *Pilate* the Romane Deputy put upon our Saviour Christ a Scarlet Robe; *Matth.* 27. 28. or as *Mark* hath it, *Mark* 15. 17. and *John*, *Joh.* 19. 5. *a purple Garment*, which is also a very pleasant Red. But the Souldiers of *Herod* King of Jewry (as you read *Luk.* 23. 11. *arraied Christ in White and sent him again to Pilate*. Both was in mockery, yet it sheweth the different Fashion of those two Nations, The Jews and Romans; and that White was the Colour of Honour among the Jews. And no man can deny, but that the Christians in the Primitive times, had a great Vessel called (*καυα-βισσα*) in their Churches, and that in those hot Countries, they who were Baptized were first dipped in the water of that Vessel with their naked Bodies, and after covered with new White Vestments to shew the Purity of a Christian. Whence the Lords day after *Easter*, (which *Easter* was their Chief time of Baptizing) was called (and is still so called in all your old Books) *Dominica in Albis*. The Lords day in White. Because, then all that were Baptized at that time, were wont to wear White Garments or White coverings for an outward Sign of Regeneration, Purity and Newness of Life. We Read also in the Scripture that the Angels alwaies appeared in White Vestments. At our Saviour Christs Resurrection, *Matth.* 28. 3. it is said, there appeared an Angel, *His countenance was like Lightning, and his Raiment White as Snow*. And *Mark* 16. 5.

You hear of a Young man Cloathed in a long White Robe. But Joh. 20. 12. we Read of Two Angels which appeared in White. And at Christs Ascension, it is said, Acts 1. 10. Two men stood by in White Apparel and spake unto the people. So that as Peter Martyr speaks in his Answer to Bishop Hoopers Letter, The Defenders of this Ceremony may pretend some honest and just Signification; for the Ministers of God are called Angels, *Mal. 2. 7. The Priests Lips shall preserve knowledge, they shall seek the Law at his mouth, for he is Angelus Domini, The Messenger of the Lord of Hostes.* And *Revel. 3. 1. Write unto the Angel of the Church which is at Sardis, &c.* And Zepherus himself speaking of the Papists, saith thus, We Read nothing of the Superstitious Habites and Histrionical in the Monuments of Antiquity, except onely of the White Vesture, *Quia sunt sine Superstitionibus in Signum & Commonefactionem honestatis vite.* So that (if we look upon Antiquity) we need not much marvel at the White Rochets of the Bishops, or the White Surplices of the Ministers. They were doubtless at first ordained and appointed

1. For the Honour of the Ministerie; that they might be accounted and received as the Ministers, Servants and Messengers of God.
2. Not onely for their Estimation, but for Distinction sake. to have them known and discerned from others; that they might have that Honour and Respect given them, which was due to their Persons and Places.
3. To shew the Puritie and Holiness, The Unspottedness of Life and Conversation, which is required in the Ministers of the Church.

But some may conceive the Surplice to be Borrowed from the Linnen Ephod of the Levites, and so a Levitical Rite brought into our Church.

We cannot deny but in the Levitical Law God commanded an Ephod to be made, and to be used, and put on by the Priests when they should do Sacrifice; and we find that there were two kinds of it,

1. There was one which the High Priest onely used and did put on. It was made of Purple, Violet colour Silke, and Scarlet. It had Gold wrought in it and sundrie kinds of most Pretious Stones, as you may see, *Exod. 28. 28.*

2. There

2. There was another called *Ephod Bad*; that is, A Linnen Ephod, which the Levites also used in Holy Services. You Read, *1 Sam. 2. that Hannah made every year for Samuel a little Coat and an Ephod*, when she had given him to the Lord to Minister in the Tabernacle. *Yea David being girt with an Ephod, 2 Sam. 6. 14. danced before the Ark*. It is there said *That David danced before the Lord with all his might and was girded with a Linnen Ephod*.

But you must know, that the Ephod though it come over their Shoulders, yet came not down much farther then their Waste, not down to the Ground as the Surplice doth, and was Girded on, wherewith they did usually Truss up and Gird up their other Garments. But the Surplices are long Vestments to come down to the feet, and are to hang loose and not to be Girt about us; therefore cannot be thought to be the Levitical Ephod. And if we may believe *Platina In Vita Stephani*, *Stephen* Bishop of *Rome*, who was a Godly Bishop and a Constant Martyr under *Decius* the Emperour, was the first Inventor and Appointer of the Surplice, who lived *Anno Dom. 256*. Two hundred fifty and six years after the Birth of our Saviour Christ, long before Popery was known in the World, and ever since Retained in the Church.

1. Partly for the Honour of the Ministry.
2. Partly for the Distinction of the Minister from the People.
3. And partly again, to shew the Purity, Holyness, and Unspottedness of Life and Conversation which is required in the Ministers of the Gospel.
3. For the last Particler of this last Objection, That the Impo-
sition of these Ceremonies is Contrary to our Christian Liberty: Be pleased to take notice, that we deny not Christian Liberty; we know the Charge *St. Paul* giveth to the Galatians, *Gal. 3. 1. Stand fast in the Liberty wherewith Christ hath made us free, and be not Intangled again with the Yoke of Bondage*. But then we must consider again, what kind of Liberty that is, wherewith Christ hath made us free, wherein it doth Consist, and how far it doth Extend: You cannot take it to be a general Liberty and Licentiousness, A Carnal Liberty to do what we list. No, mark what the Apostle there saith, *v. 13. Brethren, ye have been called unto Liberty, only use not your Liberty as an Occasion to the Flesh, but by Love serve one another.*
Neither

Neither is it meant of a Civil or Corporal Liberty of our Bodies from all kind of Service and Servitude under others. The Apostle tells us to the Contrary, *1 Cor. 7. 20, 21, 22, 23. Let every Man abide in the same Vocation or Calling wherein he is called: Art thou called being a Servant? care not for it; but if thou mayest be free, use it rather, &c.* Here you see we are advised to continue in the same Particular and Private Trade, Profession, Quality and Condition, wherein we are Set and Called in the Common-wealth, though we be partakers of that General and Effectual Calling of a Christian. Though we be Converted and Called to be Christians, yet we must not Change our Particular Vocation, State, Quality and Condition; though we be Servants, we must abide and continue in it; Christian Liberty doth not Exempt from Obedience those that are any way under the Government of others. Their Christian Liberty doth no way Cross their Private and Particular Calling, or any way infringe or take off their outward duty in their Place and Calling to their Superiours, or Exempt them from Obedience to the Just Laws of Men, though they be Servants. Neither is this Liberty (called Christian Liberty) meant or intended to take us off or Exempt us from Obedience to the Magistrate and Laws of the Land Injoyning that which is Lawful and Honest, and not contrary to the Word of God. You know again the Charge of the same Apostle, *Rom. 13. 1. Let every Soul be subject to the Higher Powers: For there is no power but of God, and the Powers that be are Ordained of God; yea v. 5. Ye must be subject not on ly because of wrath, but for Conscience sake.* That is, in respect of the Ordinance of God which commandeth us to Obey those Laws of the Magistrate which are not Repugnant to the Laws of God. This Liberty also the Apostle giveth to the Church to make such Orders as tend to Edification, *1 Cor. 14. 26. Let all things be done to Edifying.* And again, *1 Cor. 14. 40. Let all things be done Decently and in Order.* Those Actions, Things and Rites, which in their own nature are Indifferent, neither precisely Commanded nor expressly Forbidden in the Word of God; As to Eat such a day Flesh, and such a day Fish; to keep such a kind of diet at one time, and such a kind at another: To wear at such a time such and such Vestures and Garments (especially upon a Politick and Civil Account) being Commanded and Required by the Magistrate, are

then not to be accounted indifferent to us, because they are Injog-
ned to be observed of us, and required by the Magistrate to whom
we owe Subjection by the Law of God. Thus you see this Chri-
stian Liberty whereon we stand, is not a Liberty of Licentiousness,
to do what we list; neither is it a Civil or Corporal Liberty of our
Bodies from all kind of Service and Servitude under others: Nei-
ther is it such a Liberty as doth Exempt us from Obedience to our
Lawful Magistrates and to the Just Laws of our Land, requiring
nothing of us which is contrary to the Word of God.

You will say now, What kind of Liberty then is it which the
Apostle doth here perswade us to stand fast in wherewith Christ
hath made us Free?

We answer, it is a Spiritual Liberty of the Soul and Spirit,
whereby we serve the Lord Christ willingly and cheerfully in Spirit
and Truth, being freed from the Bondage of the old Law. If you
look upon the Words there going before and following after, you
will plainly find (and all Interpreters do agree upon it) that the
Apostle St. Paul speaketh there of that Liberty whereby we are
freed by Christ from the Observation of the Law, which he calleth
there the Yoke of Bondage. Thus St. Peter also speaketh of them,
Acts 15. 10. Why tempt ye God to lay a Yoke on the Disciples Neckes
which neither we nor our Fathers were able to bear? For presently af-
ter St. Paul insisteth upon Circumcision, because Circumcision was
the Ground of all the Service of the Law, and that which was
chiefly urged by the false Apostles. Thus he speaketh there, *v. 2.*
Behold I Paul say unto you, If you be Circumcised, Christ shall profit you
nothing; that is, If you be Circumcised with that mind and mean-
ing (which the false Apostles pretend) as that you look and Be-
lieve to be Justified by Circumcision, and by keeping of the Law,
then shall Christ profit you nothing. Christ profiteth onely them
which Renounce their own Righteousness, the Righteousness of
the Law, and fly to the Promise of Grace made in Christ by Be-
lieving, and by Faith applying to themselves the Merits of the
Death of Christ, and resting upon him alone, and upon that Pro-
mise of mercy made in him for the Forgiveness of their Sins, and
for the Salvation of their Souls. For no man can keep the Law;
therefore no man can expect to be Saved by the Law: But the
Curse of the Law must needs lie upon him without Christ. This

is that Liberty which the Apostle there doth insist upon. If you desire to be farther satisfied in this Point of Christian Liberty; Be pleased to take it in these Particulars.

Our Christian Liberty Consisteth

1. In a Liberty or Freedom from the Power or Dominion of Sin; as the Apostle speaketh, *Rom. 6. 14. For sin shall not have the Dominion over you, for you are not under the Law but under Grace*; From the Tyranny and Bondage of Satan. *Hebr. 2. 14, 15. Christ took part with us, that he might destroy through death, him that had the power of death, which is the Devil, and that he might deliver them which for fear of death were all their life time subject unto Bondage*; And from the Torments of the Second Death. *Rom. 8. 1. There is no condemnation to them that are in Christ Jesus*. So that true Believers, though they have sin still dwelling and abiding in them; yet are delivered from the Power, Raige, Rule and Dominion of sin; are not Slaves and in Bondage under Satan, nor in danger of Eternal Death.

2. In a Liberty and Freedome from the Moral Law, but not in respect of Obedience, but in respect of the Rigour, Curse and Condemnation of the Law; The Obligation to punishment: For whereas the Law requireth of us perfect Righteousness, we do not look to be Justified by the Righteousness of the Law, but by the Righteousness of Christ; according to that, *Galath. 3. 13. Christ hath redeemed us from the curse of the Law, being made a curse for us; for it is written, Cursed is every one that hangeth on a Tree*.

3. In the Liberty of the Spirit, The gift of the Holy Ghost which doth inwardly Seal unto us the former Mercies, *Rom. 8 15, 16. For we have not Received the Spirit of Bondage to fear again, but we have Received the Spirit of Adoption, whereby we cry Abba Father*. This Spirit of God taketh away the vail of Ignorance, Darknes, and Blindness from our Hearts; Inlightneth us by the Preaching of the Gospel, in the true saving knowledge of Christ; Converting us to God, and Quickning us with the life of Grace, willingly and cheerfully to obey God, according to that, *2 Cor. 3. 17. Now the Lord is that Spirit; and where the Spirit of the Lord is, there is Liberty*.

4. In a Freedom from the Ceremonial Law of *Moses*, from the Sacraments, Sacrifices and Services of the Old Law, which were

Imposed on the people of God, and were Types and Shadowes of things to come, and ended in Christ. The Apostle tells us, *Galat. 2.4. of false Brethren which were craftily sent in and crept in privily (saith he of those times) to spee out our Liberty, which we have in Christ Jesus, that they might bring us into Bondage. To whom we gave not place by Subjection for an hour; that the Truth of the Gospel might continue with you.* And from the necessity of observing those Legal Rites, Orders and Ordinances which concerned things Indifferent; The choice of certain Meats, the Observations of daies and the like; As also from all the Traditions of Men Instituted in the worship of God, as necessary to Salvation or putting Religion in them. Christ hath delivered us from all these; Yet notwithstanding all this, Christian Liberty doth not at all Exempt us from our Obedience to our Lawful Magistrates or to the Laws of our Land, Commanding and requiring that which is Lawful and not contrary to the Word of God, and Instituting and Injoyning those things without any opinion of placing any Religion, Worship or Necessity in them, but in a Civil and Politick manner, onely for the Edification of the Church, onely for Order, Difference and Decency. Thus you plainly see, This Christian Liberty (which is pretended) cannot be Extended to things Indifferent in themselves, or to these Ceremonies, being Indifferent in themselves and Lawful in themselves, no way Repugnant to the word of God, and Instituted and Injoynd onely in a Civil and Politick way for Difference, Order and Decency, without laying any necessity upon them for Salvation, or placing any Religion or Holyness in them. Therefore, These that either Stubbornly contemne them, or Odiously contend against them, cannot but give just Occasion of Scandal and Offence; As they are guilty of the Breach of Charity, so they Break the very Bond of Order, and deny their Obedience which is due unto the Magistrate.

But you will still Reply; We cannot be perswaded, that you take these Ceremonies to be Indifferent in themselves, to be done or left undone: But that you lay some kind of necessity upon them, because they are so strictly Urged, Required and Commanded; and thereby our Christian Liberty is Infringed.

To this we Answer; All acknowledge, that these things are in their own nature Indifferent, which are neither necessary to be
done

done nor sinful being done ; may be done or left undone without sin ; which are morally neither Good nor Evil, and in Scripture neither Commanded nor Forbidden. Thus these things, These Ceremonies in their own Nature are neither Good nor Evil, neither Commanded in Scripture nor Forbidden : But being set up, appointed and Commanded by our Governours and Magistrates, our Obedience to them is necessary (as long as no Impiety is found in them, as not contrary to the Word of God) and not Indifferent. We have shewed you already the Difference between the Necessity of the Imposition of a thing, and our Necessity of Obedience to it, when it is Imposed : To clear it farther, to you take it thus.

There be two kind of Necessities, which are incident to Humane Ordinances in the cases of Indifferent things.

1. The Necessity of Obedience to the Commandment ; This Necessity of Obedience to Humane Precepts and Commands in things Lawful and Indifferent, is so far from prejudicing Christian Liberty, that God himself hath Established this Necessity in his Church, *Rom. 13. 1. 1 Pet. 2. 13. Eph. 6. 7. Tit. 3. 1.* This Necessity of Obedience cannot properly contradict our Christian Liberty, though accidentally by reason of the multitude of Impositions it may be much wronged.

2. The Necessity of the Doctrine of that Commandment. The Opinion of the Necessity of the Imposition of it. This Doctrinal Necessity is, when a Man shall give to any Humane Constitution any of those Properties, which are Essential to Divine Ordinances. These Properties, are principally Three.

1. Immediately to Bind the Consciences of Men.
2. To be a Necessary means to Salvation.
3. To hold it altogether unalterable by the Authority of Man.

These Points do Infer a Doctrine of Divine Necessity.

Such kind of Prescriptions and Orders which contain in them any Opinion of Doctrinal Necessity, whensoever they shall be Ordained of Man, though they concern onely the outward Ceremonies of Gods worship, yet are contrary to the Word of God, *Acts 10. 11, 12, 15.* We may not stamp the mark of necessity upon any Doctrine, whereupon God hath set his Stamp of Indifferency, to use it or not to use it. So that it is the Doctrinal Opinion concerning

cerning Ceremonies. That is, the onely Proper cause of depriving Christians of that Liberty in Question, which Christ commended to his Church in respect of things Indifferent. *Polanus* reduceth those Errours which make Circumstances of Worship truly Superstitious, to Four Heads.

1. *Meriti*, when thereby we think to purchase Gods Favour, To Merit at Gods hand, and that he is bound to reward our Inventions.
 2. *Cultus Dei*, when things are required as Essential parts of Gods Worship, when we put Holiness in them.
 3. *Perfectionis*, when we think that the Perfection of Christianity consisteth in Humane Inventions.
 4. *Necessitatis*, when such things are required as simply Necessary in their Nature, when they are but things Indifferent.
- Danavius* expressing the severall Properties of the Opinion of Necessity, whereby Christian Liberty is dissolved, reduceth them also to these Four: When there is an Opinion,

1. That Humane Ceremonies are Necessary to Salvation.
2. When they put Holiness in them.
3. When they place an Opinion of Merit in them.
4. When they make them Necessary Parts of Gods Worship.

And *Chemnitius* saith, *Opinio Necessitatis tollit Libertatem*. So that by all these you see; that Christian Liberty is properly impeached by a Doctrinal Necessity, by teaching Men to believe some thing to be Necessary in it self, which our Saviour Christ by the power of his New Testament hath left to his Church as free and Indifferent. Thus *Calvin* sheweth, that it is not the Necessity of Obedience to Mans Commandment, but the Necessity in Opinion of the Commandment of Man. The Opinion of the Necessity of the Commandment of Man that annulleth our Liberty, our Christian Liberty in things of themselves Indifferent: Now though our Church doth challenge a Necessity of Obedience to her Command, yet doth she not Command or Teach any use of these Ceremonies in any Opinion of the Necessity of them; but that they are Retained for Discipline and Order, and on just causes may be altered and changed, and not to be equal to Gods Law.

But still Three Objections may be made.

- Object. 1. *There should be no Laws made for the Government of the Church*

Church besides the Express Rule of the Word of God, but such as are made by Christ. Deut. 12. 32. Whatsoever I command you take heed to do it: Thou shalt put nothing thereto nor take ought therefrom, *God by Christ Jesus hath given full and perfect Laws for his Church.* Jam. 4. 12. There is one Lawgiver, who is able to Save and to Destroy.

Ans. We acknowledge Christ to be the Head of the Church, as it is, *Colos. 1. 18.* And that he hath given full and perfect Laws to his Church for the Matter and Substance of his Worship; and in some things for the Manner of his Worship. But we must know Laws are of Generals: Thus there be General Rules or Laws given by Christ, which for matter of Substance may not be altered; we may neither add to them, nor diminish from them; but for matters of Circumstance, that being Indifferent and variable in the Particulars, they may be altered or abolished as the Peace and Edification of the Church shall require. So that Christian Princes with the State and Church may Ordain such Orders by those General Rules, as may be Judged fitting by them for Order, Decency and Edification of the Church, so that the Service of God be not put in them, but appointed onely for Discipline and Order. This is no addition to Gods Command; we add nothing Essential to the Doctrine or Worship of God. That which is added is onely Accidental and Circumstantial, the better to inforce Gods Command, and the better to perform the Service and Worship of God. There is an addition of Corruption, and an addition of Preservation. We may not add any thing to Corrupt the Doctrine and Worship of God, thereby to wrong it, weaken it or adulterate it; but these circumstantial Additions are onely the better to preserve the True Doctrine and the Pure Worship and Reverent Service of God. And that the Church hath taken Liberty in these things that are such, may easily appear by many instances in the Old and New Testament. We find many Ceremonies by Man Instituted in the Service of God, not prescribed by the Word of God. *Solomons Altar* which he made occasionally, *1 Reg. 8. 64.* had no particular Warrant from the Word of God. The Feast of *Purim* ordained by the Jews, *Esth. 9. 27.* and commanded to be kept throughout their Generations, and the Feast of the Dedication of the Altar Instituted by the *Maccabees* and the people,

people, *1 Machab. 2. 59.* which Christ himself did honour with his presence, *John 10. 22.* were not prescribed by the Law of God. And the Jews had Synagogues for the Reading and Preaching of the Word of God, yet we find no command in the Old Testament for the Building of them: Again, in the time of the New Testament, In the Apostles time, there were their Feasts of Charity, as appeareth by that in the Epistle of *Jude v. 12.* and they had their *Osculum Pacis*, their Holy Kisse, *Rom. 16. 16. 1 Cor. 16. 20.* which was *Signaculum Reconciliationis*, *1 Thess. 5. 26. 1 Pet. 5. 14.* yet neither of these prescribed by God. If any man say these were Apostolical Institutions, yet they were not Divine; but in them the Apostles Acted as Governours of the Church. For we count, that Divine Institutions are such, as were Ordained for Perpetual use in the Church; Apostolical such as were Ordained by the Apostles, with a power to alter them as they saw good, and those were altered; Ecclesiastical, such which the Church after the Apostles did anywhere Ordain, which are likewise subject to alteration. All know that it was the Universal Custome in all Christian Churches throughout the world, That in the Primitive times they used (standing) in time of Publick Prayers, upon all the Lords daies between *Easter* and *Whitsontide*, which was Appointed by the Church in those times, to signifie their Faith of Christs Resurrection. And the Feasts of *Easter* and *Whitsontide* or *Pentecost*, Instituted by the Church, were alwaies observed and kept to this day. To all these I may Adjoyn the Ancient Practice of the Jews, who unto the Institution of that great Feast of the Paschever prescribed to them by *Moses*, had (as the *Rabbines* witness) added both Signs and Words; adding their Sawce called (*Charafeth*) thick like Mustard, to be a Memorial of the Clape, wherein they wrought in *Egypt*, therein dipping the bitter Hearbs, and drinking Wine, with these Words to Both; *Take and Eat these in Remembrance, &c. Drink this in Remembrance, &c.* Upon which Addition and Tradition of theirs, our Saviour (as some say) Instituted the Sacrament of His Last Supper, in Celebrating it with the same Words and after the same Manner, Thereby approving the Fact of theirs in Particular and generally; That a Church may Institute some Ceremonies significant. God commandeth us in his Law to Worship and to Serve him; But Times, Places and some Particular Gestures in

in his Service are counted among things Indifferent, and matters of Circumstance, and so left to the Prudence of the Governours of the Church, to order them and dispose of them as they shall judge most fit for Edification. And if in these there should be no set Order, What disturbance and confusion would there be? The Christian Magistrate may drive the negligent to hear the Word of God Preached; may also punish wicked Dispersers, Blasphemers, Hereticks, Schismaticks, Idolaters and the like: And how can this be done but by Laws Made and Established by the Church? Then some Laws may be added about Particular Circumstances which are variable. Yet we do not take the power of making Laws out of Gods hand, or any ways adde to the Laws of God; we do only Inforce the keeping of Gods Laws for Order, Decency and Discipline, that all may be done Decently and Orderly in the Church of God: We acknowledge, that the Kingdome of Christ is Spiritual. All the Kings of the Earth and Men of this world, cannot Convert one Soul to Christ; That is done by the Holy Ghost, by the lively Word of Faith; But the Civil Power is an outward mean to drive Men to hear the Word and Gospel Preached, and to keep Order and obey Discipline. Christs Subjects again are willing Subjects, so far as his Word and Spirit hath wrought upon them to subdue them. But before Men be Converted, Compulsions even with Penalties are often and ordinarily a way and means to bring them to that, whereby this work of Conversion is wrought. It is said of that good King *Josias*, 2 Chron. 34. 33. *That he took away all the abominations out of all the Countries that pertained to the Children of Israel, and compelled all that were found in Israel to serve the Lord their God.* And of *Asa* King of Judah, 2 Chron. 14. 4. *That he commanded Judah to seek the Lord God of their Fathers, &c.* But in 2 Chron. 15. 12. *That they made a Covenant to seek the Lord God of their Fathers, and v. 13. That they laid a Penalty: That whosoever would not seek the Lord God of their Fathers, he should be slain.*

Object. 2. *That the Laws of Men do not bind the Conscience, and that there is no Guilt before God, but for violating and breaking the Laws of God.*

Ans. We acknowledge, that the Authority which doth Immediately and Directly bind the Conscience of Man, so as to make his transgression damnable before God; This Authority must proceed

from God alone, who in his Law doth forbid it and threatneth to punish it. But the Laws of men may be said to bind the Consciences of men by way of Consequence, not Immediately, but reflectively and indirectly, by vertue of Gods Command, Injoyning Obedience to the Just Laws of men, *Rom. 13. 1. and v. 5. For Conscience sake*, and *1 Pet. 2. 13. For the Lords sake*. Not Immediately, but Mediatly as it is the Ordinance of God; we must not confound *Forum Cali* and *Forum Soli*; we must wisely distinguish between the Court of Heaven and the Court on Earth; Between the Laws of Men and the Laws of God. Gods Laws properly bind the Conscience; Mans Laws in respect of that Obedience which God by his Law commandeth to be given to them for Order, Government and Discipline among men.

Object. 3. *We know not the minds of our Governours in these Lawes; for ought we know, they may Impose and require these Ceremonies which we Scruple at, upon some such Superstitious Grounds, as is rehearsed. Either upon an Opinion of Merit, or upon an Opinion of putting Holynesse in them, or laying a Necessity upon them, or Imposing them as Parts of Gods Worship, and thus may bring in Superstition and Idolatry.*

Ans. If you desire to receive full satisfaction in this, you must look upon the Doctrine of our Church; whence the Grounds of the Imposition and Practise of these Ceremonies are drawn. That is the Truest and Surest Rule to go by: Examine the xxxix. Articles, agreed upon by all our Divines, *Anno Dom. 1562.* which are called by some Our English Creed, containing the summe of our Faith, and the Doctrine of our Church. The xxth. Article speaketh plainly in the end of it. Though the Church be the keeper of Gods Word: Yet, as it ought not to Decree anything against the Word of God, so besides the same ought it not to enforce any thing to be Believed for Necessity of Salvation. And again, in the end of Artic. 34. Every Particular or National Church hath Authority to Ordain, Change and Abolish Ceremonies and Rites, Ordained onely by mans Authority, so that all things be done to Edifying. And for Particulars, search the Canons of our Church made *Anno Dom. 1603.* where in the 30th. Canon the lawful use of the Crofs in Baptism is fully Explained thus: That it is no part of the Substance of that Sacrament; being used, addeth nothing to the Perfection and Vertue of Baptism, nor being omitted detracteth any

any thing from the Effect and Substance of it, but is used onely (as Primatively as a Lawful outward Ceremony and Honourable Badge, whereby the Infant is Dedicated to the Service of him that died upon the Croſs. And for Decency of Apparel Injoynd to Miniſters in Can. 74. thus; All which Particulars concerning Apparel preſcribed, our meaning is not to Attribute any Holineſs or ſpecial Worthineſs to the ſaid Garments, but for Decency, Gravity and Order. Now if you find in the General Doctrin of our Church (which is Viſible and ought to be (in Charity) the Rule of Judging Particulars) that ſhe doth not onely diſclaim thoſe Superſtitious Grounds, but doth farther declare, The Grounds of ſuch General Impoſition of all theſe Ceremonies to be onely in a Civil manner to be Impoſed for Diſtinction, Order, Decency and Uniformity, and not for any Religious Opinion that they put in them; you have little Reaſon to be Jealous or Suſpicious of any ill meaning in your Governours, to whom you owe Charity (which thinketh no Evil) as well as Obedience and Submiſſion.

Here you ſee fully and plainly; that Chriſtian Libertie is not againſt the Duty and Obedience which we owe to our Governours and Lawful Magiſtrate; but rather Tieth us (in things Indifferent, Lawful, and not Contrary to the Words of God) to all kind of Duty to all our Lawful Governours. To Fathers, to Maſters, to Huſbands, to Paſtours, to Magiſtrates, Kings and Rulers, and by the ſtrongeſt Bonds of Obedience. *Of Wrath, (as the Scripture ſpeaketh) Of Conſcience, and for the Lords ſake.*

Thus I have done my Indeavour to give Satisfaction; I ſpeak as to Wiſe, Underſtanding, Rational and Moderate Men; Free from Paſſion, Prejudice and ſtrong Affections, to Judge aright of things. You know that Innovations are dangerous either in Church or State. It was an approved ſaying of *Seneca*, that Divine Hea-then of Old. *Non expedit Concutere Fal'cem Statum*. It is neither the part of a Wiſe Man, nor yet accounted Safe, to ſhake or diſquiet a well ſetled State. Nay Remember that Old Rule in Policy of State; *Malum bene poſitum non eſt movendum*. An evil (as onely Inconvenient) being placed well, is not to be Removed. It is no Wiſdome, if a Stone ſtand a little out of ſquare in a great Building by Pulling it out to iudanger the Fall, weakning or ſhaking the whole Frame. An Inconvenience is better then a Miſchief.

If it could be found and proved, that there were some Errours in this Book of Common Prayer; If they be small, they might be borne with: If they be such as some may Judge them not to be Tolerable, yet they may be Corrected and Amended, and not the whole Frame pulled down: But we may make that Challenge to all our Adversaries, which Mr. *Deering* in a Book called, *A sparing restraint*, &c. doth against Mr. *Harding*: Look if any Line be blameable in our Service, and take hold of your Advantage; I think Mr. *Jewel* will accept it for an Article, Our Service is good and Godly; Every tittle grounded upon Holy Scriptures; and with what face do you call it Darkness? If this Book should now be put down after so many years Continuance in our Realm, and a New Form set up to satisfy the Scruples and Fancies of some Self-conceited people, who are never long content with any thing: Think what sad Consequences would follow upon it: The Papists would and might Triumph and Insult; that our Church is Corrupt and Impure, and hath been full of Errours and Corruptions from the first Beginning and from the first Foundation of it (the putting down of it upon such an account must needs be a Confession and Acknowledgement of Errours in it to all the world.) The *Non Conformists*, They would also crie out, (and seeming Just) that they have been wrongfully Presented all this while, onely because they would not Submit and Subscribe to Errours; And the Common people would generally take a New Liturgy to be a New Religion. Thus that weighty saying of St. *Augustine* would fall upon us; *Ipsa Mutatio Consuetudinis, etiam que adjuvat Utilitate, Novitate perturbat.* The very Novelty of such a Change would more offend, then the Profit of it would do Good. Reason well tell us, if this be yeilded to, the same Reproof must justly come upon Our Liturgy, of Variety, Uncertainty Unconstancy, which Dr. *Suscliffe* in his Book *De Missa* chargeth truly upon the *Romane Missal*; and what Obloquie and Reproach will this Occasion to us and to our Religion? But to clear Our Book from all such Aspersions, and to Confirm the Perfection of it, we have the Testimony of that Learned and Glorious Martyr Dr. *Rowland Tylow*, given above a Hundred years agoe; Who (as Mr. *Fox* Recordeth) in his Examination. *Jan. 22. Anno Dom. 1555.* before Bishop *Gardiner* then Lord Chancelour, and other

other Commissioners, spake thus ; There was (saith he) set forth by the most Innocent King *Edward* (for whom God be praised everlastingly) the whole Church Service, with great deliberation and the Advice of the best Learned in the Realm, and Authorized by the whole Parliament, and Received and Published gladly by the whole Realm ; which Book was never Reformed but Once, and yet by that One Reformation was so fully Perfected according to the Rules of our Christian Religion in every behalf, that no Christian Conscience could be Offended with any thing therein Contained. Here you have his Judgement not onely of the Perfection of this Book of Common Prayer, but also of the very first Making and Composing of this Book, who doubtless knew the Truth and spake the Truth. For this was spoken by him within Four years (if you Examine the time) after this Book was made and Confirmed by that Act of Parliament of King *Edward* the Sixth. So that no man can truly say or Judge that this Book of Common Prayer is Popery, or was taken out of the Popish *Mass Book*, much less that it was the *Mass Book* Translated ; Seeing it was set forth by King *Edward* (as he affirmeth) made with great Deliberation and the Advice of the best Learned of the Realm. For all the World will acknowledge and bear witness, that King *Edward* and his Divines were no Papists, but the great and onely Opposers of Popery, Opposing it strongly and stoutly to the Death, the most of them suffering as Martyrs and Sealing our Religion with their Blood.

I will Conclude with the Answer of our English Divines which were at *Siransburge*, to their English Brethren at *Frankesford* ; who were all forced by Queen *Mary Anno Dom. 1554.* for their Religion to fly beyond Sea to save their lives. They at *Frankesford* being friendly Entertained, submitted too easily to the Orders of the Churches there used, and did not onely leave off Our Communion Book (then so called) our Book of Common Prayer themselves, and the Orders of the Church of *England*, but wrote to their Brethren of *Siransburge*, perswading them to Joyn with them and to do the like. But they of *Siransburge* wisely considering the Inconveniences which would fall upon it, if they did Consent unto them, upon mature Deliberation Resolved

Resolved to keep still the Orders and Liturgy of the Church of England, and not to Change; sending their Answer, dated *Novemb. 28.* Subscribed with Sixteen Hands in these Words; This were (say they) to. Condemne the Authors of this our Book (of Common Prayer) who most of them Suffered as Martyrs. It would give Occasion to our Adversaries to Accuse our Doctrine of Imperfection, and us of Mutability; To make the Godly to Doubt in that Truth wherein before they were perswaded And to Hinder their Coming hither, which before they had purposed. Think seriously of these things. Do the Martyrs no wrong: Do our Church, our Religion no wrong: Do the Godly (Living and Dead) no wrong: Do your Selves no wrong. Remember the Story which *Josephus* Relateth in his Fifth and Sixth Book, *De Bellis Judaicis*; Of those who called themselves (*Zelota*) among the Jews, pretending much to Religion; who when *Vespasian's* Army came up against *Jerusalem*, took upon them to stand for the maintenance of their Religion; to defend the City, and especially to preserve the Temple. But by their Dissentions between them and *Simon* and *John*, who all pretended to defend the Temple, they were the Chief and onely cause and occasion of Burning the Temple down, much against the mind of *Titus* the Emperour (their Enemy) who desired to save it, and Laboured what he could with his Souldiers to quench the Fire and to preserve the Temple, though all in vain. But they all pay'd dear at last and perished miserably in the end. You know what they of *Athens* said of their Divisions, *Auximus Philippum Dissentionibus Nostreis*. We have much Increased the power of *Philip* King of *Macedon* our great Adversary by our Dissentions; and what can we expect to be the Issue of our unhappy Differences; but the Strengthening and Increasing of the Power and Malice of our Adversaries against us, and in the End (without Gods Mercy) the utter Ruine and Destruction both of our selves and of our Religion? Let there be no Strife, I pray thee (saith *Abraham* to *Lot*, *Gen. 13.*) between thee and me, between thy Herdsmen and my Herdsmen, for we are Brethren. *Abraham* fearing the danger of Division, though the Elder and Better, yet Submitteth himself for Peace, goeth to *Lot* his Nephew, and offereth any Conditions for Peace; we should remember that we all professe our selves to be the Children

Children of *Abraham*, we are Brethren; we should herein Imitate *Abraham* our Father; Submit one to another for Peace, loose any thing rather than Peace, and not take Offence at every thing, making a Difference, Breach and Disturbance about Trifles, things of so poor and small concernment, but think upon the danger of Contention, and take the Apostles Counsell, *Rom. 14. 19. Let us follow after the things which make for Peace*, that as *Rom. 15. 6. we may with one mind and one mouth Glorifie God*; and may all Endeavour to keep the Unity of the Spirit in the Bond of Peace.

FINIS.
